

ORANGEISM

AND

THE 12TH OF JULY RIOTS

IN MONTREAL.

BY

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SUB-EDITOR "TRUE WITNESS."

WITH THE LETTER OF SIR FRANCIS HINCKS, AS AN APPENDIX.

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PREFACE.

AN apology for the issue of this pamphlet is unnecessary, the daily Press of Montreal, on which there is not a solitary Catholic writer, has given the world a prejudiced and one-sided view of the late Oka troubles and Orange riots ; outside papers have copied its reports and editorials until Canada is ringing with the tale as told by Protestants.

The account as given in these pages is from a Catholic standpoint, and, although the Author does not hope it will have the effect of counteracting the impression formed, it may satisfy his co-religionists that the Catholics of Montreal are not what they are represented by the *Witness et al.*

JOHN C. FLEMING.

MONTREAL, July 27, 1877.

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CHAPTER I.

ORANGEISM, WHAT IS IT ?—ITS ORIGIN. MISCHIEF ARISING FROM IT, DETRIMENTAL TO CIVIL AND RELIGIOUS LIBERTY. —EVIL EFFECTS UPON CANADA.

Orangeism takes its name from William Prince of Orange, a Dutch Statholder, son-in-law of James the Second, and afterwards King of England under the title of William the Third. William was, according to his lights, a real lover of civil and religious liberty, and would have little scruple in hanging half his present admirers, and the whole of the grand and deputy grand masters of the order, if he possessed the power. Still he was at the head of what was then known as the " Protestants interest " of Europe, and made use of his position as King of England to further his views, as the English nobility made use of him to keep possession of the Church lands which they had wrested from the people. The truth is the English oligarchy would have preferred James to William if the former had not been a Catholic, and, as such, in favor of religious equality. William at least was profoundly indifferent in religious matters, and entertained, if any belief, an inclination toward philosophical Calvinism, or, in plain English, he was a Free-thinker and, had he flourished half a century later, would have competed with the great Frederick for the

patronage of Voltaire. In this respect his disciples are not unlike him for, while a deputy grand is ready at any moment to grow red in the face as his cloak at the bare mention of the name Catholic, he seldom or never goes to Church, except on gala-days, such as the twelfth of July, fifth of November, or when Father Gavazzi or the *Reverend* Mr. Bray is making an onslaught on Popery.

Orangeism is the froth of Protestantism; when Protestantism effervesces it comes to the surface and forms the foam, when it cools down it descends and becomes the dregs. An Orangeman in time of excitement is heard howling all over the land for civil and religious liberty, and he understands about as much of civil and religious liberty as he does of the nebulous system. Individually he is a peaceable citizen enough, goes about his business, makes his shoes, or sells his groceries, but put him in a line with nine hundred and ninety-nine others, and he carries the British Empire on his shoulders. He is essentially a lunatic. If he were a Mahomedan he would cut off the heads of Bulgarians, a Hindoo he would roll himself under the car of Juggernaut, but, as he is a Canadian, he must govern, he must be in the ascendant. He contracted the habit of thinking himself a superior being from his Irish ancestors who ruled the beautiful, but unfortuate, land of Erin as satraps of England, never pausing to consider that, if England withdrew the majesty of her protection, his neck would have been twisted in a jiffy. His politics is that Protestants must govern; his religion, hatred of Popery. As a general rule Orangemen are not educated. Now and then a clever, unscrupulous man enters their ranks through political motives, but never feels at home amongst them; you can always see he is ashamed, and he generally withdraws when he attains his object, if not before,—such was the late Hon. John Hillyard Cameron, and such is Sir John A.

Macdonald. Although at one time the Orange body was an oligarchy and ruled Canada as such, it is now, singularly enough, inclining towards democracy, and, in this respect, moves with the spirit of the age, if in no other. The reason is simple : A man, through perseverance, attention to the rules, a zeal for the order, and a proper amount of bigotry, real or assumed, may rise to notoriety, which he can never hope to attain otherwise. A shoemaker, for instance, may become a Right Worshipful Grand Master, and see his name in the papers followed by half the letters in the alphabet, who, if he remained outside the lodge, could never hope to have it heard beyond his own street. He may command men in his lodge to-night who will cut him dead in the street to-morrow. It may appear ridiculous enough to rise and salute a grand master to-day, and the next tell his wife that she charged exorbitantly for her washing, and after all does not wash well, but, alas, who can sound the depths of our poor human nature !

There can be no doubt that Canada is one of the best and freest countries in the world, if not the very best and very freest, but she has become so in spite of the Orange body. It was in spite of their teeth civil and religious liberty and responsible government were gained. If they possessed the power no Catholic in Canada would have an office, a church, or even a vote. This may seem a harsh charge, but it is true and their history shows it. There is no necessity for the existence of the order, there is no excuse. Protestants are in a majority in the British Empire, and they are in a majority in Canada. They comprise and command the volunteers, they hold most of the high offices, far more than their just proportion, and the Press is their humble servant to command. That is, it seems, not enough, and so the ignorant, stupid part of its body singles itself out the champion of the rest ; and, although it is often annoying and a

nuisance, respectable Protestantism tolerates it for it is sometimes useful, especially when Protestantism wants to be aggressive. Then it pats the infants of the lodges on the back, and tells them to go in and win. In a word the Orangemen do the dirty work for respectable Protestantism, then, when the point is gained for which it effervesces, poor Orangemen are ignored and called hard names. See *Globe* and *Mail* occasionally.

CHAPTER II.

ORANGEISM IN IRELAND;—WHAT IT HAS DONE FOR THAT COUNTRY;—ITS RECORD DURING THE REBELLION;—ITS EFFORTS AGAINST EMANCIPATION.—VAIN ATTEMPTS AT CONCILIATION OF THE IRISH PATRIOTS.—DISLOYAL TO THE CROWN.—PARSON FLANAGAN.

The Irish Orangemen are the descendants of the English, Scotch and Dutch, who settled in the North of Ireland from the days of James the First to the days of William—a period of time embracing nearly a century. Unlike the chivalrous Normans they never grew racy of the soil, they did not become more Irish than the Irish themselves; indeed it is a gross misnomer to call them Irishmen and, up to the present, day there is a wide distinction between an Irishman and a "North of Ireland man." If, gentle reader, you look over the Canadian Parliamentary Companion, you will see among the sketches which members furnish of themselves to the compiler, quite a number who take the trouble to trace their pedigree back to Cromwell, or William the Third's colonists. Here are a few specimens:—"Ferris, James Marshall, J.P. (*East Northumberland*.) Family settled after the Cromwellian wars in Ireland. Son of the

late Matthew Ferris, by Miss Marshall, of County Tyrone, Ireland. Born in County Fermanagh, etc.

"Hargraft, William, J.P. (*West Northumberland*). Family originally came from England, went to Ireland about the time of the Protectorate. Born at Templemore, County Tipperary, Ireland, &c.

"Mostyn, William, M.D. (*North Lanark*.) Of Welsh descent. Family moved to Ireland at the time of Cromwell, and became large land holders in Connaught. Born in Elphin, County Roscommon," &c.

Here are three taken almost at random from the members of the Ontario Legislature, and it will be seen how anxious they are to have it known that they are Irishmen only by the accident of birth. In our heart we utterly disown and ignore them, and are heartily glad to acknowledge them as descendants of English, Scotch and Dutch, any thing in fact but Irishmen. Only, in future, when Orangemen foam at the mouth and create riots, let not newspapers look upon us with pity, and tell us that we should not bring our quarrels with us from Ireland. We do not celebrate the anniversaries of Benburb or Thurles, Limerick or Blackwater. We turn out, as Irish Catholics, to commemorate a Christian festival and, if our bands play the "Wearing of the Green" or St. "Patrick's Day" so do those of the Imperial Army in presence of royalty. We do not say in procession "we'll kick the Queen," "Protestants lie down."

Orangeism has been rampant in Ireland since Cromwell's time, only it did not assume a name until 1795. It was in that year that the secret and illegal society called "Peep O'Day Boys" resolved itself into the secret and illegal society of Orangemen. Mark the Scottish name *Peep O'Day!* The Catholics of Ireland at this period were suffering frightful disabilities on account of their religion, but those cham-

pions of "civil and religious liberty" would exterminate them finally and utterly, and, in imitation of their ancestors, the Cromwellians, posted on their doors the portentous words: "To Hell or to Connaught." Then they began a series of atrocities, for which we must carefully search the pages of history to find a parallel, and which culminated in the rebellion of '98. It were useless here to tell how victorious they were during this horrible period in murdering children, violating women, pitch-capping prisoners, and running away from armed insurgents on every square battle-field. They threatened rebellion when Emancipation was granted in 1829, did those lovers of civil and religious liberty; and in 1837 conspired to prevent the accession of the Princess Victoria to the throne, did those intense loyalists. They had a King of their own in view, the Duke of Cumberland—an Orangeman—and, in furtherance of their views, had lodges, established in almost every regiment in the British Army. The conspiracy was discovered, the lodges suppressed and some of the officers cashiered. As it was, there is little doubt they would have attempted to gain their object by force were it not for the large number of Irish Catholics serving in the Army who were loyal to the young Queen. Every time a concession was granted to the Catholics, by the British Government, the order threatened rebellion. When Mr. Gladstone was about dis-establishing the Irish Church Parson Flanagan threatened to kick the crown of Her Majesty the Queen into the Boyne water, and a hundred thousand *loyal* Orangemen cheered him to the echo.

Ireland is a beautiful country, one of the most beautiful on earth, and Orangemen are born and nurtured on her soil; still they do not love Ireland, they hate her, and their gorge rises when they hear a *real* Irishman (not a mongrel) cry, in the exuberance of his enthusiasm, on St Patrick's day, "hurrah for Ireland." How is this? Who can

explain this phenomenon? There is no man but the unique Orangeman who does not love the land of his birth or that of his ancestors, who is not proud of her fame, of her traditions, of her history, of her emerald valleys, and her flowing waters. Irish orators have expended (unsuccessfully) their grand eloquence to conciliate him, Irish poets have written loving songs in vain; Irish patriots have extended to him the right hand of amity and fellowship, and he has churlishly turned away his head. He will remain an Orangeman. He *will* have no country.

And now it has come to pass that we, Irish Catholics, are forced to recognize him as our mortal enemy who, old man of the sea like, hangs round the neck of our country at home, and follows us, her children, round the world, to insult our religion when he dares, and abridge our liberty when he can.

CHAPTER III.

ORANGEISM IN CANADA,—WHAT IT MEANS,—THE MONGREL ELEMENT THAT COMPOSES IT,—ALWAYS AGAINST LIBERTY.

—A LIBERAL IN QUEBEC, A CONSERVATIVE IN ONTARIO AND THE REASON WHY.—SIR ALEXANDER GALT.—McKENZIE-BOWELL.—MR. HUNTINGTON.

The Greeks who colonized Asia Minor brought the Attic Salt with them. In the cities built by them were to be seen the polish and learning of their ancestry, the beautiful Ionic pillar supporting the graceful building, the classic dress, the love of the drama, and the thirst after philosophical enquiry, and even the beauty of feature of the Athenian. In like manner has the Orangeman transplanted to this soil of Canada the bigotry of his sires, their boorish low-bred training, their intolerance and impatience of con-

trol. Little did Christopher Columbus imagine for what a people he was endangering his precious life, or Champlain or Marquette, in exploring this great land of Canada which may heaven preserve free and glorious!

The Orange Association formed branches in Canada very soon, after its formation in Ireland, and every Orange immigrant from Ulster to this country considered himself a zealous apostle of the order. One would suppose that a magnificent country such as Canada, with its noble lakes and majestic rivers, would lift the mind of man above the miserable bigotry and narrow sectarian spirit of old Europe, but it seems up to this no cure can be found for the madness of the lodges. So powerful did the order become that, in a short time, they almost ruled the country, either directly or indirectly. Of course they claimed a monopoly of loyalty to the throne, and of course they talked loudly of the Constitution and civil and religious liberty. It was they, in the name of civil and religious liberty, who threw William Lyon McKenzie's printing press into Lake Erie, and afterwards drove him and Papineau into rebellion, and here we may digress and remark that, by a singular coincidence, the lion and the lamb are at present lying down together, for who are so lovingly allied as the Rouge party in Quebec, descendants of Papineau's followers, and the Orangemen. *Le National*, at all events, clapped them on the back during the affair of Guibord, and again championed them on the past twelfth of July. Another strange circumstance connected with them is, whereas they are, for the most part, Tories in Ontario they are Liberals in Quebec, and the reason is so obvious that there is little need for mentioning it.

Quebec has a Catholic government and institutions, and, if the devil had a political following in the province, under such circumstances, he would find faithful allies in the

L.O.L., for its platform ever and always is in opposition to the Catholic Church. When responsible government was gained, and the liberal and enlightened Lord Elgin was sent from England to carry out the new Constitution, the mind of the Orangemen became so inflamed that they sought his destruction. It is a fact that in London, Ontario, the new Governor-General had a narrow escape of his life, and were it not for a body of Irish Catholic defenders, would inevitably have lost it. There is no person in the world so loyal to the Sovereign, or the Sovereign's representative, as the Orangeman, until he runs counter to his wishes, and then his loyalty turns into rebellion. In 1849 they burned down the Parliament house and, almost to a man, signed an annexation document, and, nevertheless, had the audacity, eleven years later, to erect arches for the Prince of Wales to pass under and render them homage. Royalty, however, has a good memory, and His Royal Highness gracefully declined the doubtful honor, and went round.

When the American War broke out, and a volunteer army was formed, the Orangemen of Ontario took advantage of the situation and crowded into its battalions. The companies of the 10th Royals of Toronto are so many Orange lodges, and most of the other regiments are no better; and in Quebec and the other Provinces the peculiar element is almost supreme. It is nearly impossible for a Catholic to enter the 10th Royals, and, when once in, he is very glad to get out again. At a church parade of that battalion, at Niagara camp in 1872, there were but seven Catholics, but in 1874 there were none—the place was made too hot for them. The late Sir George Cartier visited the camp, as Minister of Militia, in the former year and it was only after great persuasion Colonel Boxall, the officer in command of the 10th, got the men to turn out. They said it was not right to be reviewed by a French Papist. The

gallant Colonel, when dismissing his men at the Fort in Toronto, afterwards, made use of the following Sublime language: "You must not feel hard against me because I asked you to turn out to be inspected by Sir George Cartier. It was in obedience to orders. We care no more for Sir George Cartier than for a cat, yes, for a cat," (great applause). The tents of half the camp were so disfigured with the numbers of the lodges and their names, that a general order had to be issued prohibiting such conduct, and on a great many of them such watch words as "to h-ll with the Pope," "Croppies lie down" "no surrender," could be observed. All this signifies civil and religious liberty! Civil liberty is carried out by excluding Catholics from office, and religious, by battering at a Catholic procession on the streets during a jubilee. The Young Britons are still worse than the Orangemen: they shove priests off the sidewalk in their strongholds of Toronto, Kingston and Belleville, and call nuns--the pure and holy sisters of mercy, angels if there be any on earth--they call nuns, our daughters and our sisters, the vilest names. For a month previous to the 12th they cannot look their Catholic friends in the face, nor for a few days after, such a change does fanaticism make in men. When the newspapers chide the Young Britons the Orangemen excuse them, although disavowing their acts, by saying "they are only boys;" very true, but they must have learned their lesson somewhere, and by and by they will be promoted to the rank of Orangemen and *their* sons will take their places as Britons. The Orange order was the cause of the civil war in Canada in 1837, and, in so far as far-sighted men can see before them, if a change does not take place in their tactics, it is not at all unlikely that they may not stir up the strife anew, and bring about a war yet more terrible in their free and beautiful land, and that is a civil war.

CHAPTER IV.

THE GUIBORD AFFAIR.—ORANGEISM TRIUMPHANT.—OKA.—
MR. PARENT.—ALDERMAN CLENDINNEG AND THE
IROQUOIS INDIANS.—CHRISTIANITY.—THE RIGHT OF THE
SEMINARY.—BURNING OF THE CHURCHES,—INSTIGATED
BY THE ORANGEMEN OF COMO.

The Province of Quebec is an eyesore to Orangemen and Ultra Protestants. It is the only Province in the British Empire which has a Catholic Government, and hence the organ of the bigots, the *Witness*, notwithstanding its hypocritical Christian meekness, foams at the mouth when it has occasion to speak of it. They cannot understand how it is that Catholics should be allowed to enjoy any rights or privileges Protestants are bound to respect. They seem to forget that the majority of the people inhabiting it are descendants of those who first discovered, explored and conquered the land ; that they belong to a martial and a regal race, with a history second to none the world has ever produced, and that what they enjoy is secured to them by treaty, and is a prescriptive right, as well as a privilege. The Orange mind is, however, too narrow to be able to grasp anything but that they are Papists, and, consequently, should not be there, and hence it uses all the means within its reach to annoy and abuse them.

The *affaire Guibord* gave them a grand opportunity. Joseph Guibord was a printer and a member of the *Institut Canadien*. In the library of the Institut were a great many infidel books, the works of Voltaire and other encyclopedicists, which the Catholic clergy, fearing for the morals of the youth of their faith, objected to and desired to have removed, and to which the officers of the Institut, of

whom Guibord was one, objected. They were excommunicated by the Church for not obeying its laws; Guibord died eight years ago and the Seminary refused him burial in consecrated ground. The relatives of deceased, backed up by Mr. Doure and others, appealed to the law, and, after a long and bitter struggle in all the Canadian Courts, the case was referred to the Imperial Privy Council, which body decided that he should be allowed burial in the Catholic cemetery. A few boys made a resistance to the entrance of the hearse, which could have been suppressed by a dozen policemen without difficulty, but no, the opportunity for an Orange demonstration was too good to be lost, and a small army of horse, foot, and artillery was detailed as a funeral party. The dust of Guibord was laid under ground after six years, and a triumph was achieved by the Orange party. The Oka question next arose. Oka belongs to the Seminary. It was granted to them by the King of France and confirmed by treaty of their right to it; there is, therefore, no doubt. There is an Orange lodge at Como, and through their machinations, the exertions of the Civil Rights Alliance and the writings of Ultra Protestant clergymen in the *Witness*, a number of the Iroquois Indians were induced first to become Orangemen, and next to claim possession of the Lake of Two Mountains and declare war against the Seminary. The following report, taken from the *True Witness*, 20th June, 1877, will be found to give a faithful account of affairs at Oka as they occurred:—

There stands on the Ottawa River a little village as beautiful as the eye of man need love to rest upon. The name of this village is Oka, a name which is likely to be connected with disagreeable reminiscences in the future history of "this Canada of ours" if the bigotry which annually seeks to make itself supreme, manages to achieve the success it is seeking after. At the present moment this bigotry is rampant, and, unless the strong arm of the law be outstretched, with a command to cease, it may succeed, if not in attain-

ing its ends, in causing disturbances which can only end in bloodshed.

Oka was given to the Sulpicians in 1718, by the King of France, to hold in trust for the Indian inhabitants and their descendants. They were, according to the terms of the agreement, to build a church (Roman Catholic) and two schools, one for the males and one for females; but, in case of certain eventualities (which have since arisen) the Seminary was empowered to sell the land and do with the proceeds what it pleased, or retain it if they thought proper. The following is an extract from a Parliamentary report which, to any mind not clouded by the vaporings of the Civil Right Alliance, would appear to be conclusive in this matter:

"I have attentively read the petition of the Iroquois Chiefs, also a letter of the Rev. Mr. Baile, the Superior of the St. Sulpice Seminary at Montreal of the 9th of November last, and, after carefully reading the letter of the Seignior of Two Mountains, and the acts of Parliament thereto relating, I have no doubt that the Iroquois Chiefs are altogether in error. The Seignior of Two Mountains is the actual property of the Seminary of St. Sulpice, Montreal, as shewn by the title or grant of the 27th of April, 1718, by that of the 1st March, 1735, by the permission granted to the gentlemen of the Seminary by the treaty of Paris to sell those Seigniories and carry away the proceeds to France, if they had chosen so to do, by the 3rd and 4th Vict. Chap. 30 and Chap. 42 of the Consolidated Statutes of Lower Canada, and by the Seigniorial act of 1859; the Iroquois Indians, therefore, have no right of property to the Two Mountains."

(Signed,) "HECTOR LANGEVIN."

It will be seen by the above extract that the Iroquois Indians have the same claims to Oka as they have to the whole of North and South America. The Indians got along very well under the fostering care of the Seminary for a long time, their wants were provided for, without their being obliged to work, except nominally, their children received religious and secular instruction and, while their brethren were being annihilated, crushed out of existence by the Methodists and other sects for which the Reverend Messieurs Chiniquy and Parent express such a profound admiration, the Indians of Oka increased and multiplied, under the *regime* of those "tyrannical" priests of the Catholic faith, until now there are in the island nearly six hundred of them, while here in the island of Montreal there is not one! But this happy state of things was not allowed to last, the devil, envying this pastoral people their innocent happiness raised up

the Rev. Mr. Parent, whilom an efficient, but never an industrious blacksmith, who became an Evangeliser, and a light in Israel, at least so said Chiniquy. He manufactured grievances for the Indians by the score, told them the land belonged to them by right, that it was a shame they, the lords of the soil, should have to demean themselves working, that he knew people in Montreal, and elsewhere, whose hearts bled for them, and who, besides, would give them flour, pork, and sugar for nothing, and another religion twenty times better than the Catholic, which audaciously asked them to work, &c.

Now there are in Oka two different tribes, the Iroquois and the Algonquins, the one lazy and turbulent, while the other is industrious and a peaceable race. The Iroquois listened with great apathy to the sympathy of Mr. Parent's friends, and the charms of his brand-new religion fell on dull ears, but, when he spoke of flour and pork being mixed up with it, the affair assumed altogether a different aspect, their attention was rivetted at once, and those confiding children of the virgin forest became good Methodists *en masse*, for certes, they had never been anything but indifferent Catholics. Then the troubles commenced, and the wail of Protestant sympathy overflowed the land. The Indians appealed to the Courts, were beaten,—trespassed, were put in jail,—became outrageous and remain so. Two years ago, almost (19th June, 1875) Messrs. Chiniquy and Parent, fearing that the Iroquois were becoming lukewarm to the cause, organized a pic-nic to Oka to encourage the drooping spirits of the Grand Chief Joseph Onaquatecowa and his followers. The Curé, hearing of this intended raid upon Oka—for seriously it was nothing less—informd Captain Shepherd, by letter, that such things were not allowed, whereupon that gentleman having consulted with Chiniquy, (who never lies) sent the following answer:

“Dear Sir,—I received your letter of the 14th in reference to a pic-nic party landing at Oka, I may say in reply that I communicated your decision to the gentlemen who are getting it up and they decided to land at *Cobo* instead.

“(Signed,) R. W. SHEPHERD,
“President Ottawa R. N. Co.”

This was merely a *ruse de guerre*, quite an excusable trick when practised upon deluded papists, for the excursionists did land at Oka, and there ranted and held forth, and distributed tracts, abused the Seminary, and inflamed the minds of the Indians, until the foam mixed with Scriptural texts on their lips. Most of those excursionists were armed to protect poor Chiniquy, as they said, and there can be very little doubt that they were

successful in their mission, which was to let the Indians understand that they, their white evangelical brethren, were ready to sustain them in all their acts, legal or illegal. Since then the evangelical alliance have been operating through Mr. Parent, until we have arrived at the present pass, but where it is feared we cannot long remain, as those who burn down buildings with impunity will also murder, believing, as they are taught, that they will be supported in all their acts by the said Civil Rights alliance whose head is Alderman Clendinneng, and whose tail is Chiniquy. We come now to the occurrences of the morning of June the 15th. There is quite a number of Orangemen amongst those four hundred and thirty Iroquois, and it is a strange circumstance that the troubles at Oka, during the past few years, have always commenced a month or so before the grand event, the Twelfth of July celebration. For some time past the Indians had assumed a hostile, aggressive attitude towards the proprietors, until their conduct became so insolent and outrageous as to be unbearable, and hence warrants were obtained against the principal offenders and arrests of a number of Indians were made by Mr. Fauteux and his assistants; they were arrested in their houses, and taken to the jail at St. Scholastique, and the arrests were made exactly in the same manner as if they were living in the City of Montreal. It is true the officer and his assistants were armed—as indeed was absolutely necessary. As regards the outcry raised by the *Star* and *Witness*—that they were dragged forcibly from their beds, and roughly handled, one might pertinently enquire in what other manner could unwilling men be arrested in Montreal or Toronto? If the mountain comes not to Mahomet, then must Mahomet go to the mountain; if the Indians will not come to the law, the law will have to go for them, and secure them when and where it can. Be this as it may, the air became filled with electricity and rumors after the arrests had been effected, and armed Iroquois met in knots of twos and threes here and there, the numbers constantly increasing, and the noise and gesticulations and threatening becoming more violent. The main body—what might be considered the headquarters—however, rendezvoused in or around the Rev. Mr. Parent's house. It was evident to the most casual observer that trouble was brewing, but, as I heard on the spot, the inmates of the seminary and presbytery retired for the night, feeling that, after all, they were protected by British Law. On June the 16th, at four o'clock in the morning, as nearly as possible, a tremendous explosion was heard which startled the sleeping members of the seminary from their slumbers, and caused them to rush to the windows in astonishment and dismay. It was fair daylight on the

this morning of June, and, as the Curé told me, he observed from "twenty to thirty men passing immediately in front of them," with nothing indeed separating them but a few panes of glass. These twenty or thirty men were Indians, for whom a century of semi-civilization had apparently done little, to judge by the ferocity that inflamed their savage faces, not at all like the "Suffering Christian Martyrs," their friend and guide the *Witness* loves to paint them, but, on the contrary, like savages with arms in their hands who were more disposed to create martyrs than to suffer themselves. In the excitement of the moment some of the Indians were firing off their muskets at random. Father Lacan, suspecting that mischief was afloat, hastened out and saw that the Seminary gate had been shattered by a discharge of stones fired from an old brass culverin that had been in the stable, and also that the buildings were being set on fire. The Reverend gentleman, although somewhat afraid for his precious life, made an effort to appear calm, and ordered the incendiaries off the premises, whereupon the father of the Chief (Joseph) advanced towards him with an axe and said "if you offer in anywise to interfere I shall open your head with this axe," or words to effect. In a short time the beautiful Catholic Church of Oka was wrapped in flames, next the Presbytery, and the lurid mixture of flame and smoke as it curled upward in heavy masses threw its shadow on the green sward adjacent and on the maple trees and the sleeping peaceful river, destroying the perfumes of the summer morning air, while the Indians looked on their handiwork with frenzied delight, and in all likelihood the sainted blacksmith in the background grinned, as no one but such perverts as he can grin on like occasion. An alarm was first sounded from the churchbell, an utterly useless alarm, there had been science at work there—the science of destruction—it was found the hose had been cut in pieces. Providentially for the *Witness* its special is on the ground. As a vulture comes circling and wheeling in the air from afar when a buffalo falls dead on the plain so does the *Witness* reporter always find himself near a Catholic Church when it is burning. He was surely in time, was this reporter, sniffing around the burning pile with the Rev. Mr. Parent, had perhaps enjoyed his hospitality all night in order to be on hand in the morning for the grand affair to come off. "All day yesterday," says the *Witness* reporter, the village was unusually quiet. And again "the excitement will probably throw the blame on the Indians, there is even a cry that the occupants set fire to it for the purpose of making out another offence against the Indians, as they did to their church in Kankakee, for which some of them were confined in jail." Neither of the buildings was insured, and the loss to the Seminary will be from \$40,000 to \$50,000. The sisters

came on to Montreal, but the gentlemen of the Seminary remained on the island and accepted the hospitality of the people. When the fire broke out first there were in the Presbytery the reverend Fathers Lacan and Thibault, Mr. Hanlon, a student from Albany, Brother Philip, and the servants. Sympathy is very dear when it cost \$40,000—the estimated loss.

Mr. Parent's statement which appeared in the *Montreal Herald*, and *Witness*, and the special reporter of the *Star* crammed as he was by guileless Iroquois and their sympathisers, are, for the most part, flatly contradicted by Mr. J. J. Hanlon, a gentleman from Albany, studying at the Oka Seminary, who arrived in town Saturday. He furnished us with the following facts and contradictions which materially change the aspect of affairs, and show up the conduct of the Indians and their aiders and abettors at Oka as one of the most gross and uncalled-for acts of outrage the *True Witness* has been called upon to record since it has been called into existence to defend Catholic rights. Mr. Hanlon was awakened at 4 o'clock on Friday morning by a loud explosion and, on rising in his bed to look through the window, observed several Indians with fire-arms in their hands passing the house. Shots were fired, and a fire broke out almost simultaneously. The curé, Mr. Lacan, went out and ordered the Indians off the premises when the father of the Chief (Joseph) lifted an axe and threatened to brain him if he offered to interfere. Considering that the Rev. Fathers Thibault and Lacan, Mr. Hanlon and Brother Philip, together with the servants saw the whole proceedings, it is very cool of these inspired by Mr. Parent to assert that the Seminary set fire to their own property to excite sympathy. As regards the arrests of the Indians it was accomplished by Mr. Fauteaux in the usual legal manner, having warrants in his possession as authority. It is not true that he used brutality in the execution of his office and frightened women and children with revolvers. He arrested them in their houses, simply as a Protestant would arrest a Catholic in Montreal or a man of any other faith. The ground in dispute belongs by right to the Seminary, but the Indians were allowed, as an indulgence, to pasture their cattle thereon, free of expense, and hence claimed it as their own. It is a positive fact that Mr. Parent could, if he were so minded, from his great influence with the Iroquois, have prevented the destruction that took place, and it is also a fact that the Indians (except the women) will not work, and are supported in idleness by the Methodists and other ultras of Montreal.

The account which appeared in Friday's issue of the *Witness* is the most absurd of all reasoning, essaying as it does to whitewash its lambs—the incendiaries of Oka. It implies that appearances go far

to show that the Indians could not have set fire to the premises, because the spot that first took was furthest from the Protestant part of the village. Why then, asks Mr. Hanlon, "were thirty Indians with arms in their hands, congregating about the building at four o'clock in the morning?"—As for the Priests having a force present to protect, it is utterly untrue, there was not a man present but the inmates. The gate was battered by the cannon which had been brought from its proper place for the purpose, the Rev. Father Lacan was ordered inside under penalty of having his brains knocked out, when he remonstrated, and, to conclude, if this is not a clear, patent, intended piece of incendiarism, there has never such been as yet established. There cannot be the slightest doubt but that the Indians were urged on in their nefarious work by parties (with white skin) who were too cunning to bring themselves to the front.

The *Minerve* of Saturday evening says:—"A despatch received at a quarter past four o'clock this afternoon informs us that the Protestant Indians of Oka to the number of two hundred and fifty, armed with Snider rifles, occupy the road leading to St. Placide; serious trouble is expected and some of the inhabitants are flying for their lives."

All day on Saturday the news from Oka was anxiously discussed, and the wildest rumors and exaggerations obtained temporary belief. Nothing else in fact was spoken of but "Oka," the "Seminary," "Bully Fauteaux" and "Mr. Parent." The *Star* and *Witness* had the most one-sided reports imaginable, all of course tending to place the blame on the Seminary, as if it were the Indians owned the land and the Seminary which trespassed and burned the poor peoples' houses about their ears. These reports inflamed the MINDS OF THE ORANGEMEN, as they were doubtless intended. It was here whispered that the Orangemen were arming and "going to the front"—while at another corner it was stated they would not have it all their own way while the Catholic Union was able and willing to prevent them murdering their co-religionists, and thus the feeling grew and the seed was planted, which it is feared will be a bitter fruit in this good City of Montreal yet, and all because a certain man was not satisfied making nails, but would persist in preaching the gospel as taught in the *Colonne Francaise*. At ten o'clock on Saturday sixteen of the Provincial police arrived at Oka. Their expenses will be paid by the Seminary. Some of the warrants issued by Mr. de Montigny, the stipendiary magistrate, were executed by the police who were sent to Oka by the Provincial Government, their services being at the disposal of the authorities in any part of the Province of Quebec. The charge against the Indians reads thus:—That, on the eighth of May, they did

illegally and maliciously cut, break down, upon the domain of the Seminary, eighty-four trees, to the value of fifty cents each, and also that on the same day they did destroy thirteen arpents of fencing upon the said domain. Of course it was not for the destruction of the 8th of May alone that the gentlemen of the Seminary applied for the warrants, it had been going on for years. The Indians, Protestant as well as Catholic, are allowed to cut down all the lumber they require for consumption, but some of them abuse the privilege by selling it and making use of it in the manufacture of articles which they sell. It may be mentioned here that the Hon. Mr. Chapleau granted the Provincial police on the sworn affidavits of the Seminary that they were required to protect life and property.

Yesterday a representative of the *True Witness* visited Oka, and found the little village almost deserted. The once beautiful church, which had stood the wear and tear of one hundred and fifty years was no more—nothing of it, or the Presbytery, remaining but their charred ruins which, standing bleak and desolate as they did amidst the surrounding loveliness, were enough to satisfy even the hearts of Alderman Clendinneng and the Alliance. The Chief Joseph with his armed followers have taken flight to Hudson, where it is said they are fortifying themselves in a stone building, and the Provincial police, under Colonel Amyot, are present to defend the seminary and the peaceable inhabitants. After taking in the situation our representative obtained an interview with the gentlemen of the seminary, from whom he gleaned the following particulars, which can be relied upon as correct, given as they were with perfect calmness and absence of passion or a desire for revenge, notwithstanding the late deplorable events of which they were the chief victims. Father Thibault said: "At a little before four o'clock on Friday morning I was awakened by loud noise and clatter outside the seminary, caused by the dragging of the cannon. I was soon at no loss to understand that it was the signal for the long-threatened destruction of the seminary. On hastening to observe what was going on, I saw from fifty to sixty Indians, armed with rifles, axes and other weapons, marching in military order towards the premises. They turned the brass gun, which they must have taken out of the stables, towards the barrier, fired it off, burst the gate, and forced their way in. When the barrier was thus forced they advanced up the slope in front of the seminary and church, and then arranged themselves in such a manner as to form a military cordon around the place, and prevent ingress or egress at their good pleasure. All this I could observe from the window of my chamber which overlooks the river bank. Four individuals, one of whom carried a vessel of some description, next advanced to the stables of the Sem-

inary, where they halted, and two of them stepping on the shoulders of their companions mounted to the roof which they sprinkled with what I presume was coal oil, or some other sort of inflammable liquid, contained in the vessel, and then applied a match. During the time the two on the roof were at work their companions below had entered the stables and set them on fire; for, when the four had left the spot, smoke issued from the inside followed by sheets of flame. In a few moments the whole building was in a blaze, above, below and on all sides. While the four men aforesaid were performing their part of the task five others cut the hose, which they found coiled up in a corner of the stable, with their knives and axes. It was then that Father Lacan appeared in the court-yard and ordered those he found there to retire, when the Indian who carried the hose-nozzle approached and lifted his axe to strike but was prevented by one of his comrades who said to the Curé, 'Go into the house immediately, or it will be worse for you' or words to that effect. He did re-enter, in fact came to me (I was at my chamber door) and said, "let us hasten and save what we can, and I replied, 'let us go to the church.' At this time we lost sight of the incendiaries, who had retired when they thought the fire had made such progress as to resist any attempt to put it out. We now did all in our power to save the sacristy. The Canadians of the village, and nearly all the Catholic Indians, men, women and children, called to the scene by the ringing of the bells, hastened with all speed to our assistance, and two Canadians had already set to work to put out the fire, but were quickly repulsed by the incendiaries with stones and other missiles. When some of the articles from the interior had been thrown out we tried to save the church. Many of the Canadians mounted on the roof of the little passage which joined it to the seminary and commenced to throw water on it, but found that they were too late, for already the sacristy had caught fire. The sacristy was separated from the burning building by only about a dozen paces, and that it was found impossible to go near enough to throw water on it, so intense had become the heat. Then we gave up in despair the attempt to save the church. All the roof had been shingled last year and the shingles coated with pitch to make them water-proof. We had then the mortification to look helplessly on and see the sacred edifice, which had stood so long, the coach-house, the granaries, the stable, the wood and cattle sheds, with their contents, consumed before our eyes in the short space of two hours. Most of what was saved from the flames was taken from the kitchen of the presbytery, which was situated in the first flat. The entire loss by the fire represented at the very least the sum of \$50,000, and was not insured. This was perhaps the reason the *Witness* ac-

cused us of being the authors of the fire, and this, also, was doubtless the reason why a number of the Indians living near the Seminary had, not long since, insured their houses. The reporter of the journal I have named, who came to visit us on the eve of the fire, and who saw crime written on our faces, I find to be possessed of great penetration. I only hope those who shall have charge of the *Enquête* may be gifted with half as much. In the meantime we live as best we can, and, if we are again menaced by the Indians—who keep always under arms—we shall rest confident in the protection of the Provincial police (brave militaires), who have come to defend us." The statement of Father Lacan in all respects confirms the above, but gives a few additional details, which we herewith append, as too much light cannot be thrown on such an atrocious and unprovoked outrage. I was awakened (said the reverend gentleman) by the explosion of the cannon at four o'clock in the morning, and on running to the window saw a troop of armed savages forcing their way inside the barrier. Dressing myself as quickly as I could I ran down to the court-yard and, when there, beheld the granary already in flames, and saw five men breaking the fence in pieces with a hose nozzle. I said to them, 'you shall repent this bad work, retire at once,' when one of them lifted his hatchet with intent to strike, but was happily prevented by another who peremptorily ordered me inside." * * *

Certain facts which shall be made known in the proper time and place lead me to believe that the infamous outrage had been meditated and organized before-hand, a statement which may not cause much astonishment to the ears of the *Witness* reporters. The most of those facts have been seen by a considerable number of witnesses the executors recognized, and the chiefs of the expedition are well known. After recounting the losses by the fire, Père Lacan in a strain of excusable regret—lamented the destruction of the beautiful church of which he had charge, and stated that it was one of the oldest in Canada, having stood for one hundred and fifty years.

After leaving the Rev. Fathers, I wandered over the village, and heard sufficient to warrant me in saying that this outrage was inspired from the Orange Lodge at Como. One man told me, pointing over the river, that "all the trouble came from there." Another attributed it to the continued attacks of the *Witness*, which has been for a long time inciting the Indians to resistance of the law.

I spoke of the *Witness* and Chief Joseph, and both were severely condemned. As for Chief Joseph, no one believed in the sincerity of his "conversion." He simply apostacised to "get the land." He became a pervert in order that he might squat upon his location, and lord it over his followers. "If the Protestants got Oka then Chief

Joseph and his friends became rich," said a Catholic Indian to me. "Aye and Mr. Parent may become rich too" chimed in one of his companions. I spoke of the attack made on the reporters and they said it was all because of the "lies the *Witness* told." They told me it excited the Indians when they read the paper. They piously believed all that the *Witness* said, and I conjured up to myself the precious *morceaux* they must have swallowed. One man told me that the Seminary had always been "their protectors and their friend." But I was not satisfied with speaking to friends alone, I thought I should hear the other side of the question, but I failed. I could not seek the man who had connived at the misdeeds of his Indian pets, Mr. Parent, for I knew what version *he would give* of the doings of the "braves." And about the "stones." "What," said an Indian to me, "was to prevent one of Chief Joseph's friends from throwing stones through the window?" It occurred to me that that was a far more likely thing than the theory about the priests setting fire to the church to "excite symyathy." The reporters were "lodged" by the Rev. Mr. Parent, and of course they heard *his* version of all that happened. *His* opinions too were paraded in the press of Montreal as gospel truths. *His* views of the situation were taken as authentic. *His* ideas of what ought to be were regarded as correct, and I am forced to admit that the reporters stood by their entertainer—and lauded his conduct as he wished it. It was a miserable farce. Some of their reporters—noticeably the one from the *Witness* could not speak a word of French. He trusted entirely to Mr. Parent, and Mr. Parent had his views paraded as "special" information. I heard that the reporters kept very much amongst the Protestants, and nearly every one to whom I spoke point blank denied many of the statements that appeared in the Press. And this was at a time when there were plenty of Catholics around. I spoke to one man, a Protestant, who distinctly told me that the reporters were all in the interest of the Protestants. As I passed the Inn I noticed a woman looking eagerly, indeed excitedly at me. I learned that she was a Catholic who could read and write English and that she had been busy in exposing the falsehoods of the *Witness* and others. As I was about to leave I heard Mr. Amyot's theory of the fire. It was substantially the same as that made by the Reverend Fathers Lacan and Thibault. The hour of attack, 4 a.m., was the time. At that hour a number of Indians assembled around the Seminary; they were armed with all sort of weapons. They placed a cannon against the gate and fired, they broke open the stables, climbed the hayloft, and set fire to the building. Of that there could be no doubt. Three Indians climbed on to the granary and poured something that he thought must have been coal oil upon it. He described Father

Lacan's remonstrance and the Indian's reply. He told how the Indian raised his axe to strike Father Lacan but was prevented. He told how the hose had been destroyed, and ridiculed the idea that Chief Joseph and his gang of marauders had not set fire to the place. Every one to whom I spoke said Chief Joseph did not tell the truth when he said that he was going to Hudson at 3 o'clock "in the morning for oil." But I was satisfied from all I heard that this gang of savages had been hounded on by others outside of Oka. They all thought that Orangeism did it. Without exception they scoffed at the idea of the Montreal papers denying that the Indians set the church on fire. There is, I believe, not a man in Oka that doubts it. I spoke to more than twenty men while I was in the village, some of them Protestants, and one and all said that the Indians were merely tools in the hands of the Orangemen. At last, however, I had to leave. I crossed the river in a canoe, and the *habitant* who rowed me over, gave a graphic account of the burning of the beautiful church, as it appeared from Como. I was glad to hear that the organ, the altars, and all the moveables were saved. When I arrived on the opposite side, I spoke to some *habitants* who were squatted on the road, and from them I heard the same story—"The Indians were bad, but the papers and the Orangemen were worse."

Each of the four Montreal papers sent a reporter to the spot, and three of them insinuated, while one boldly averred, that the Seminary burned down the place themselves. The Orangemen, as usual, commenced looking up their arms, and the Volunteers talked big, and boasted of what they were prepared to do. Judge Coursol was sent to St. Scholastique to try the Indian incendiaries who were found guilty on the clearest testimony, to the utter confusion of the Alliance, *Witness*, Volunteers and Orangemen.

CHAPTER V.

12TH OF JULY, 1877.—THE ORANGEMEN IN A DILEMMA—
 THEY ARE RELIEVED BY THE NATIONAL SOCIETIES.—
 KNOX CHURCH AND THE GRAND CHAPLAIN.—THE RIOT
 BEGINS.—THE ORANGE LADY AND THE CATHOLIC FEMALE.
 —HACKETT SHOT.—SEVERAL MEN WOUNDED.—PRESS
 REPORTS:

The Orangemen of Toronto, Kingston, Belleville, St. John, N.B., Halifax, N.S., Hamilton, and all the principal cities and towns of Canada, march in procession every year in regalia, with banners flying, drums beating and bands playing airs insulting to the Irish, and, indeed, to all Catholics. They derive from their stupid display no earthly benefit, and it injures the land of Canada by keeping alive what should be dead issues and perpetuating old country quarrels. When I said they held their annual processions in all the cities, I made a mistake, there are two exceptions at least, Montreal and Quebec, where the majority of the people are Catholics. In 1876 they made a miserable attempt in Montreal, but it was pitiable to see them sneaking along to their rooms on St. James street. With one hand scratching their ears to conceal their lilies, they made a poor show, but resolved, seeing that they were not materially interfered with, to do better next time. This, however, the Irish Catholics were determined on preventing, and they organized themselves into a formidable body of young men called the IRISH CATHOLIC UNION, numbering fourteen hundred armed, it is said. The organizer and President of the Association is Mr. John McEvenue, a medical student, full of fire and intelligence. The French element as the day approached, also took the alarm, and a very natural understanding and good feeling arose between

the kindred elements, brought about mainly through the exertions of Capt. Kirwan in the *True Witness* and the writers of *La Minerve* newspaper. We furnish the report of the 12th from the former journal of the 18th July, 1877 :

On the twelfth of July, 1876, an Orange celebration was attempted in Montreal and succeeded to a certain extent. Emboldened by this, it was contemplated by the lodges to organize a procession on a grand scale in 1877, but the Irish Catholics took the alarm and, dreading that the scenes of Toronto and other places, where Orangeism is powerful, might be enacted here, formed what is called the Irish Catholic Union, and, it is said, resolved to prevent the procession by force, if necessary. They, in justification, contended that the Orange was a secret and disloyal association, that the object of the celebration was to commemorate the victory of the Boyne, gained 188 years ago over their ancestors through the cowardice of an English King, that their flags were offensive, and their party tunes insulting to their religion and nationality, and that, in a word, it would be cowardly to stand by and see a body of men trampling as it were on the faith and honor of their motherland without expressing their dissent by every means. The burning of the seminary and church at Oka a month ago at the instigation, and with the assistance of the Orangemen of Como, and the serio-comic defence of that transaction by the Ultra Protestant press of Montreal, intensified Catholic feeling, not only among Irishmen, but their French co-religionists who, caring little for the results of the Boyne, were shocked at the length to which their bitter enemies were prepared to go in their blind hatred of the Catholic Church. As the twelfth of July approached rumors of coming preparation filled the air, and disquieted the minds of peace-loving citizens, Catholic and Protestant. The Orangemen held anxious meetings, at which they could not decide as to what should be done, and meetings of the Irish Catholic Union were also called. Arms—especially revolvers—were extensively purchased and imported, and it was known that the Customs had detained a number of Carbines and small arms, until the twelfth had passed over. On the night of the 10th, as reported in our last issue, steps were taken by the different Societies—national and religious—of the city, which extricated the Orangemen from an awkward position, and they promised not to march. Montreal breathed more freely for a day, but on the evening of the 11th, disquieting rumors having been circulated to the effect that the Young Britons had not bound themselves and intended to walk, and that bodies of the brethren were coming from Ottawa and other

parts to their assistance, the public mind was again unsettled, the stupid articles in the evening papers not at all tending to allay the excitement. Early on the twelfth men appeared on the streets—roughly dressed for the most part, and comprising representatives of all the nationalities of the city, or to speak more correctly, French, Irish, and Anglo-Scotch; and here may be the proper place to observe that the majority of the Orange body of Montreal is not at all composed of Irish or men of Irish descent, but includes even Negroes and Indians, who would be somewhat puzzled to locate the Boyne water or give a lucid explanation of their principles. The largest numbers congregated on St. James Street and Victoria Square and lounged about or sat down waiting for events to shape themselves. It is presumed most of them were armed with revolvers for now and then they might be observed moving their hands softly outside their coat or trowsers pockets as if to assure themselves everything was correct. In the meantime the Orangemen, and Britons, to the number of about 200, went in twos and threes to Knox Church, on Dorchester Street, where service was to be held and a sermon preached by the Revd. M. Charles A. Doudiet, Deputy Grand Chaplain of the Supreme Grand Lodge of British North America, Grand Chaplain of the Grand Lodge of the Quebec, &c., &c., &c. Many of the congregation, which was rather a small one, including several ladies, wore orange lillies, and the Revd. Grand, &c., was in full regalia. He took the following passage for his text:

“For we have found this man a pestilent fellow and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.—Acts xxiv., 5.”

“Then said Paul, I stand at Cæsar’s judgment seat, where I ought to be judged; to the Jews I have done no wrong, as thou very well knowest.”

“For if I be an offender, or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.—Acts xxv., 10 and 11.”

After comparing himself to St. Paul, the eloquent preacher went into a defence of Orangeism, describing it as a meek persecuted order of Christianity, after having first however launched out into a tirade against the Catholic Church, and indulging in the usual phrases, “drunken with the blood of the Saints,” the “woman that sitteth on the seven hills” papists and traitors, and such expressions, the usual stock in trade of Grand and Deputy Grand Chaplains. He roundly abused the Editor of a Catholic paper of this city—TRUE WITNESS, who, he said, a few days ago had written an article, stating that the Orangemen burned down the Catholic Church at Oka, and that the

Volunteers had armed the Indians! When the service was over the congregation dispersed, as they had come, in small groups in different directions—and all would have ended as peaceably as it had begun, and the four Protestant newspapers of Montreal, morning and evening, would have been sadly disappointed if one “woman,” or let us quote the *Witness*, if a Catholic “female” had not seen a lily in the breast of an Orange “lady” and snatched it. We find this Orange lady later on in the evening running a muck through St. Joseph Street with a carving knife in one hand and a bunch of lilies in the other, defying the powers and using expressions not commonly found in the gospels. Whether one was a “lady,” and the other merely a “female,” and where the difference begins, if any difference there be, is what we are not prepared to say, but the *female* strove to tear the hateful emblem from the lady and the spark was ignited. The lady—both ladies in fact—spoke loudly and attracted a crowd. This took place on Beaver Hall Hill, and, as the crowd around the pair of amazons increased, multiplied and became menacing, the person escorting *la dame aux lis* drew a revolver, upon which one of the opposite party did the same. A young man, well dressed, and having the cut of a gentleman, now interfered and requested the cavalier to put up his weapon when all would be well, but unfortunately used other words which angered the still increasing crowd and drew their attention away from the advisee to the adviser. He was roughly handled, beaten and kicked, but not the slightest attempt was made to shoot him, although, as could easily be perceived, a hundred armed and excited men were around, and others advancing to the scene of the turmoil. He ultimately took to his heels and gained the corner of St. Radegonde and Jurors Streets where he entered Mr. Ansell’s cigar store for protection, the proprietor at once locked the door. The crowd became furious at seeing their prey escape and commenced forcing the door when Mr. F. B. McNamee, placing himself in the doorway, harangued them and begged them for God’s sake to desist. He was soon after joined by Mr. M. P. Ryan and Alderman Kennedy who united their prayers to his. The crowd at first refused to forbear and even menaced Mr. McNamee, but reason ultimately prevailed as the excitement wore off, and the man was saved. Mr. Henshaw who had interfered to rescue the person above described was also badly beaten by a part of the same crowd but no shot was fired at him, and he was ready for duty the same night in his company. Another part of the original crowd which had first collected on Beaver Hall Hill followed a young man of about twenty years of age who wore orange emblems, and carried a revolver in his hand, as far as Dunn’s store at the corner of Fortification Lane and Victoria Square. He was accom-

panied by a few others who fortunately managed to get away without injury, and it seems he was the first man who had drawn a revolver on that 12th of July day. He tried to gain admission to the store but failed and, becoming fearfully excited, turned round on the steps and fired promiscuously amongst the crowd, wounding Mr. Edward Giroux, who was accidentally on the spot, in the neck and another man slightly. In a moment the unfortunate man was shot in two parts of the head and fell dead at the bottom of the steps, a victim to his own rashness and the excitement produced by the *Star* and *Witness* in their efforts to surpass one another in circulation.

We append a report of the unfortunate affair from each of the city papers. The *Herald*, certainly the most impartial, says :

" The service over, each one made his way homewards or downtown, but, as the female portion of the community have often precipitated and brought on crises, which otherwise might not have occurred, so in this instance was the first difficulty due to one of them. Coming down Beaver Hall Hill, a young lady carried an orange lily on her breast, to which persons on the street objected. They gathered round her and gesticulated wildly, some of them using remarks of most insulting character to the female, whose companions, in order to protect her, hurried her into a store on St. Radegonde Street. Before, however, this was effected several blows were exchanged, and one individual, dressed in gray clothes, who had acted as one of the woman's protectors, was compelled to take to his heels in the direction of Victoria Square, where he ran the risk of being very roughly handled, but managed by dodging to avoid injury. Meantime Alderman Kennedy, Messrs. M. P. Ryan and F. B. MacNamee were endeavoring to conserve the peace and, so far, fairly succeeded.

CHAPTER VI.

PRESS REPORTS.—THE DIFFERENT VERSIONS.—THE FUNERAL—CONDUCT OF THE VOLUNTEERS.—PARTY TUNES.—PARTY SONGS.—CROPIEE, LIE DOWN.—MR. ROBINSON OF KINGSTON.—WOE TO MONTREAL.

There are so many stories as to the shooting of Hackett, that we present to our readers this morning several of them. One of them says that two women met in Victoria Square, in the neighborhood of Fortification Lane, one of them wearing an orange lily. The other ordered her to take it out, which was refused, and a tussle ensued between them

for the possession of the flower. Eventually a crowd gathered, when a man in light clothes interfered, but getting in danger rushed for Dunn's store, into which he entered. From the steps several parties came down to defend him and the woman, when a shot was fired which was followed by several others, the unfortunate man Hackett falling down dead. Shots were fired about this time in several parts of Victoria Square, and much excitement prevailed. It was a long time before any satisfactory information could be obtained as to the name of the deceased, some saying it was Brownley, or Browning, others said Hick, but presently his identity was satisfactorily established. It was during this same melee that the other parties who were wounded received their injuries. The police, who were not upon the square, were at once sent for, and coming down in force there was no further firing, a detachment being left to patrol the locality."

This is what a *Gazette* Reporter saw :—

"After the first skirmish at the foot of the hill I went into Mrs. Putney's restaurant or lunch room on Victoria square, and had been seated there some seven or eight minutes when I heard a shout, followed by a cheer. There was another cheer shortly afterwards, but, having heard many false alarms, I paid little attention to it. The dining-room, however, was cleared in an instant, the diners returning in a few seconds. Immediately after this I heard one, then another, and finally a perfect fusillade of shots. At the first shot I reached the footpath, where I obtained a view of the whole scene. There must have been seven or eight hundred in the mob. At the corner of Fortification Lane I saw a tall, fine-looking man dressed in a greyish suit, who seemed to be fighting a score of assailants. Further on was another party who seemed in pursuit of a light slim looking man dressed in dark clothes. This man tried to get into the door of the store of Messrs. McIntyre, French & Co., but found the door closed against him, and, on coming down stairs, he tried to get into the door of Messrs. Robert Dunn & Co.'s building. I could see the tall man in the grey suit, whom I afterwards found to be Mr. Henshaw, fighting his way along through the crowd, his arms flying in all directions. He reached the stairs leading to the door of the Messrs. Dunn as the door closed in the face of the smaller man, and two men rushing up tore the young fellow down to the ground. All this occupied very few seconds, and the firing still continued. I saw nothing more of the young man, but Mr. Henshaw rapped on the door and seemed in the act of begging to be allowed to go into the store. He then turned and faced the crowd, when I heard two shots fired apparently from the crowd. Mr. Henshaw was standing on the upper stone step of the staircase leading

to the store and appeared to be wiping the blood from his face. At the first shot fired at him he seemed to wince a little, and at the next almost stumbled, so that I thought each of them must have hit him. He then staggered feebly down the steps and seemed to faint, but I afterwards learned that he walked away unmolested further. I could not see him after that, as the crowd intervened between myself and the sidewalk. My attention was then directed to another assault which took place on Craig Street end of the Square, but I could not note the details of it, except that a man who had received two or three blows was hastily running up the street. Near where I stood, on the Western side of Victoria Square, there occurred another row and a man was knocked down. By this time the firing had ceased, and the crowd which commenced to scatter at the first shot had effectually cleared away, so that I could now see that Henshaw had escaped, and in full view was the body of the unfortunate man Hackett. Mrs. Putney and the ladies present were greatly excited, but the practical sympathy of the lady urged her to call out that no one was assisting the wounded. I asked for a pitcher of cold water, under the impression that such a fusilade would certainly have wounded a large number. Being supplied with a glass of ice water I hastened to the scene. Seeing a group of men struggling along as if carrying some one out of the Square at the Western side, I rushed in that direction, and found that there was a controversy over another young man who had been beaten. One of the party claimed him as a friend, and begged the others to desist from striking him. The poor fellow got several blows before he was allowed to go, and I was astonished at the respectable appearance of his assailants. After pleading with the men to let the young fellow alone, I hurried over to the spot where I saw the wounded man. On reaching him I found Mr. Patterson holding his head, and he did not appear to breathe. It seemed he was still alive, however, as when the cold water was poured through his partially opened lips he smiled faintly, and that, I think, was the last of him. I did not notice him move afterwards.

Among other versions the *Witness* says—

“A crowd of Irish Catholics had been watching in St Radegonde Street for the man who had taken refuge in a house there after protecting a lady who had been insulted for wearing an orange lily. About twenty minutes past one a young man dressed in light clothes who went past from the house was believed to be him, and, as he had an orange lily, the crowd rushed after him. When he got in front of the new buildings adjoining Ald. Clendinneng's stores, he endeavored to run into Fortification Lane, but the crowd was too close on

his heels, and then a gentleman dressed in dark tweed clothes and with a moustache, interfered, stating that he would take the young fellow's part. At this the mob turned from the young man first pursued, and attacked the other on Victoria Square. The first man then got clear, and rushed into Dunn's. The second endeavored to rush after him, but the mob was so close that those inside shut the door suddenly, and he was at the mercy of the crowd. In this alarming position, elevated above the surging multitude, he drew his revolver, and fired into them. Previous to this, a shot was also fired from the door or window of the store, and then several men in the wildly excited crowd began firing. The man on the step endeavored to get away, but when he had come down the steps, and about reached the middle of the pavement, a man standing just off the pavement fired on him twice, and he fell heavily, stone dead.

The *Star* whose reporters seem to be always excited states:—

"Around Victoria Square an immense crowd of all kinds of citizens had gathered, awaiting the advent of the expected Orange procession from the church: suddenly a young man was seen flying for dear life around the square towards Fortification Lane, and a shout arose from the assembled crowd, who were immediately seen starting in hot pursuit. They caught him in the lane and immediately mobbed him; soon they issued forth once more, and moved in an excited platoon down towards Clendinneng's store, soon a shot was heard, then another, and following on that a score of revolver chambers were emptied, finishing the existence of one unfortunate man, name unknown, and wounding two other men named Giroux, a painter, and Boon, as well as a woman, name unknown. Deceased has two bullets in his head. The shocking scene created an intense feeling of horror and excitement among the lookers on, but not a policeman hove in sight until the shooting was over, and then *two* appeared on the scene. We heard a remark, in an undertone, from a party in the road, on Victoria Square, that they were only waiting for the word, and they would be ready."

This is its second version:

"Another story of the fatal affray is that two women wearing Orange-colored ribbons were set upon by a crowd who rushed upon them as they passed Clendinneng's buildings, Victoria Square, and snatched the ribbons from them. A scene of confusion ensued, in which several shots were fired. Some of those present then attempted to enter Robert Dunn & Co.'s store, when the persons on the steps, probably thinking that the mob intended an attack upon the premises, fired a few shots, which caused the intruders to run back. One man, however, evidently the deceased, continued his attempt to enter

the store, when a ball fired, some say from the store, sent him to the ground. At the same instant, two revolvers were dropped on the sidewalk. A man here immediately picked one of them up and fired at deceased, who was in the act of trying to rise to his feet. Deceased was attended by Dr. Ward, but a wound over the right eye proved fatal. His body was sent to the Morgue."

When those occurrences became known, there was great excitement in Montreal, not lessened by the reporters flying around in the most foolish manner, listening to the story of every person they met, and then running to their offices, the facts being multiplied as they went along until, through the agency of the telegraph, the Dominion was ringing with the "slaughter" in Montreal. The *Star* had as a heading to its last edition, "A bloody day." During all this time the police were faithfully doing their duty, indeed some of them, as will be seen in the sequel, were doing a good deal too much, whatever partizans may think or say to the contrary. We doubt if all the police in Canada can calm the passions of men or prevent religious bigotry. What surprised the *Witness* and others, who would delight in seeing the streets red with the blood of Catholics, was the quiet attitude of the Mayor and the absence of the military. "Why" said the *Witness*, in a voice of agony, "does he not call out the military"? It seemed to forget that the Hon. Mr. Beaudry is not an Orangeman, and therefore might be excused if he was not so eager for blood as his calumniators. If the military were called out they could not prevent the killing of Hackett but they, as they are mostly Orangemen, could have taken a terrible vengeance, and there is little doubt that they would. Besides when His Worship was conscious of real danger, and that more harm could not be done by their presence than without, he gave the order for their being called out. It is a strange thing connected with the military that when the order was given they had no occasion to go to their armories for their rifles. They had them in their possession as individuals, although they should have given them in according to order on the 11th inst. When they were dismissed at night and everything was profoundly quiet, they re-united and with fixed bayonets marched through the streets singing "Croppies lie down," the "Protestant boys," uttering party cries, and cheering, and all this with their officers at their head. They ceased while passing the Catholic districts, but recommenced when they had left them, nor was this all, for they practised pistol firing at Point St. Charles until three o'clock in the morning—Comically enough when a report of this noise and confusion reached the authorities an order was sent to one of those same companies to march to the spot—

Wellington Bridge—to quell the disturbance, that is to say, to put down the riot they themselves were creating. We mention these facts not as a set-off against the death of Hackett, but in order to show that the Mayor was warranted in delaying as long as possible the calling out of those zealous Orange partizans. The following choice *morceau* from the only “religious daily” will show what efforts were made to prolong the agony :

POINT ST. CHARLES. — “This portion of the city had received repeated menaces during the whole of yesterday as to what the “Union” would do when the shades of night closed in. Mr. Lomas, of the St. Charles Club House, had received, early in the day, warning that his house would be fired. He at once sent word to the Chief of Police of the menace, but received no reply, and the only protection given the whole day to the Point, up to 10.30 p.m.—when Sergeant Hilton and about ten policemen arrived—were Acting-Sergeant Lecuyer and one policeman. Mr. Lomas, seeing that no protection was likely to be given, closed his house, throwing the whole responsibility of any damage to it upon the Corporation. In consequence of rumors Guardian Beckingham and the men of No. 9 Fire Station got ready for an attack, and were quite prepared to give a very hot reception to any blackguards that should make their appearance. Threatening rumors were freely circulated. By ten o'clock p.m. nearly 200 determined men stood near the railway crossing, ready for the 300 roughs who had filled the Union head-quarters in the old Baptist church on Centre street, accompanied with yells that would have done no discredit to wild Indians. No trouble appearing, after posting sentries to give the alarm, the main body of the men at the Point returned to their homes. About one o'clock the sentries gave the alarm of the approach of a large body of men along Wellington street. The alarm flew from house to house, the men turned out half-dressed, and in less than ten minutes the whole of the two hundred stood on Wellington street ready to defend themselves. The excitement grew stronger as the steady tramp of the approaching force sounded on the night air; suddenly singing is heard, and the strains “Red, White and Blue” strikes on their ear, but still they are not certain whether it is friend or foe. “Be steady, boys, perhaps it is only a ruse,” cries out a voice, and steady they remained, till another tune caught the ear,—it was “Rule Britannia.” “They are our fellows surely,” cry out the crowd, and suddenly “Hold the Fort” is commenced, and then out burst a cheer—such a cheer!—as the volunteer company appeared returning home. The roughs at once left their head-quarters and by three o'clock safety was finally established. One of the defenders was heard to remark when he heard the singing of the

volunteers. "This puts me in mind of Lucknow and the bagpipes playing the 'Campbells are Comin.'"

This is pretty good considering that the poor people in that district were in mortal terror of their lives from the military, and that very little excuse was required for a wholesale fusilade and bayoneting.

At the annual meeting of the Orangemen held in the evening at their hall on St. James Street, the following resolutions were unanimously adopted:—

"*First*, Whereas the Orangemen of Montreal, with the Christian forbearance so characteristic of the Orange Association, and at the earnest entreaty of the representatives of various national and benevolent societies of this city, determined to forego the celebration of this day by a public procession;

"And whereas the aforesaid representatives pledged their word of honor that they would take such steps as would prevent any insults being offered to women or children going to or returning from church, and also to restrain their co-religionists from making any demonstration of an insulting or riotous character;

"And whereas the aforesaid representatives having failed to keep their word, so *sacredly given*, but on the contrary, allowed the streets of the city to be monopolized by a *rabble of disloyal and disorderly ruffians*, organized for the special purpose of insulting peaceable and loyal citizens, male and female, and, finally, committing the most dastardly and cruel murder ever perpetrated in this city;

"We, the Orangemen of Montreal, declare that we can no longer place the slightest reliance upon any profession of peace and good will, that may at any future period be addressed to us, and that we shall take such measures as will effectually protect us from the assaults of such *cowardly and bloodthirsty ruffians*; and henceforth we shall not only claim, but exercise the right to parade the streets of Montreal in the same manner as other societies, and, further, *no threats of violence from enemies or entreaties of false friends shall ever influence our councils in future.*

"*Second*, Whereas the Orangemen of Montreal, in the exercise of their rights to hold a procession to Church, were threatened by violence and bloodshed by the members of a certain Roman Catholic Society known as the Irish Catholic Union, and having made application to His Worship the Mayor and several other Magistrates, upon sworn affidavits, for civil and military protection; And, whereas both Mayor and Magistrates refused to grant such protection, and allowed a lawless rabble of ruffians to congregate in thousands in the streets and squares of the city, during the greater part of the day,

menacing the lives of orderly and peaceable people, and endangering the peace of the city; And, whereas no measures were taken to disperse these crowds, consequently riot and murder resulted from want of proper measures being taken by the Mayor to preserve peace and order; we, therefore, hold the Mayor to be in the highest degree culpable for all the evils that have occurred, and morally guilty of the murder perpetrated in our midst."

The above resolutions were passed when the Orangemen were very much excited, and under the circumstances were only natural. They seem, however, to have forgotten that if the Catholic Union had acted as an organized body the consequences would have been still more serious. The prominent Catholics that were seen in the vicinity of the scene of the disturbance, such as Messrs. McNamee, Ryan, Kennedy, &c., acted strenuously and successfully in the saving of lives and, after all, Hackett was the first to draw a revolver. Even now it is not known if his death wounds were inflicted by people in Dunn's store or by the crowd in front. It is a fact that to-day there is more real and sincere regret at the untoward occurrence felt among the Catholics of Montreal than among Protestants. As an instance of the over-zeal manifested by some of the police, it may be mentioned that a French communist named Lacroix passed and re-passed several times the National Hotel, kept by Mr. John McGrath, Craig and St. Dominique Streets, in such a provocative and arrogant manner as to impress the proprietor with the idea that he was being studiously insulted. He remonstrated with the man, who was drunk and had, it appears, been prompted to the offensive proceeding, and on Lacroix still persisting, Mr. McGrath dealt with him as he deserved, *i. e.*, kicked him from his door. A policeman named Maguire—an Orangeman—appeared on the scene, and notwithstanding that Lacroix confessed he was in the wrong, and knew not what he was doing, Mr. McGrath was hustled off to the station and fined \$10 and costs by the Recorder for resisting the police! Verily it is good to be of a religion that has four newspapers to advocate its views, right or wrong, and an army of volunteers to defend it, right or wrong, and a zealous policeman who always appears in the proper time and a Recorder who views the thing in a proper light.

The following document was issued to the world for its information on Friday by the Orange Grand Master.

"To the Public of the Dominion:

"As many mistaken ideas prevail as to the Orange order, we state here by way of preamble, and in the very words of our printed Constitution, that the Loyal Orange Association is formed by persons desirous of supporting, to the utmost of their power, the principles and

practice of the Christian religion, and maintain the laws and constitution of the country, afford assistance to the distressed members of the Order, and otherwise promote such laudable and benevolent purposes as may tend to the ordering of religion and Christian charity, and the supremacy of law, order and constitutional freedom ; and whereas, when we had intended this twelfth of July, 1877, to celebrate the day by a procession from our Lodge rooms to Church, there to return thanksgiving for the great deliverance he granted the nation on the day of the Boyne in 1690. We have been threatened with violence in consequence, and have asked the authorities of Montreal for the civil and military, they have shown themselves unwilling to accord ; we had resolved to ourselves and to God to carry into effect our intention, feeling that the same liberty which other societies enjoy, to walk in procession through our streets when it suits them, was refused us, and a crime was committed against the rights and liberties of loyal British subjects, which necessitates vigorous resistance on their part ; but, whereas, we have on the tenth day of July been approached in a different spirit—not with threats, but with the earnest request of honorable representatives, members of the various national and benevolent societies of Montreal, representing all creeds and nationalities here, that for motives of Christian charity we should abstain from the said public procession this year, we have, after due consideration by our brethren in their Lodge assembled, resolved to comply with the said request, at the same time hoping that our example may induce others to likewise abstain from public displays.”

Christian forbearance has a magnificent sound, but it was scarcely carried out by the brethren in Toronto a few years ago when they almost caved in the skull of a Piedmontese organ grinder who, in the ignorance and innocence of his heart, happened to be in the act of grinding out “St. Patrick’s Day” when the Young Britons procession was entering the Queen’s Park on Queen street.

At a meeting of the Irish Catholic Union on Friday night the following resolutions were unanimously passed :—

“ *Resolved*,—That we, the members of the Irish Catholic Union, representing the various branches of that organization, deeply deplore the calamity which the fool-hardiness of one individual, and the impulsive onslaught of others precipitated :—That we hold that the Orange Association is no more answerable for the proceedings of that individual than the Irish Catholic Union should be held responsible for the acts of persons outside of its ranks or in them, acting in disregard of the solemn injunctions given by their officers and leaders, and in direct contravention of the discipline enjoined for the

occasion. And further, that the Irish Catholic Union repudiates all sanction or approval, before or after, of such acts, and regret with all earnestness, not excelled by any class of the community, the proceedings by which a solemn compact for peace and forbearance would appear to have been violated.

“Resolved,—That the Irish Catholic Union hereby warns its members, collectively and individually, against any interference in any form, by look, word or action, with the projected funeral of the deceased T. L. Hackett; that we caution all members of the Union against any display or appearance in the streets calculated to be interpreted into opposition, and will hold any violation to this resolution or council thereto as coming from an enemy, not only to our organization, but to our race, country and creed.”

The circumstances surrounding the death of Hackett not being gloomy enough the *Star* invented a story to the effect that a clergyman who was on the spot to offer religious consolation to the dying man was prevented by the crowd. It must be understood that not only were the above and other horrors freely inserted in the local Press, but telegraphed to all parts of Canada and the States, for the reporters are also correspondents for the Associated Press, and the principal Canadian dailies. Where the *Star* man obtained his information is up to this shrouded in mystery. If a clergyman was present no one recognized him as such. Mr. P. Carroll, in refutation of the charge, wrote the following letter:

To the Editor of the Star.

SIR—In your elaborate description of the twelfth of July proceedings, you have—I trust inadvertently—fallen into a gross error, to correct which is now my object in addressing you. In alluding to the circumstances surrounding the shooting of young Hackett, you state that a clergyman, who was present, offered the consolations of religion to the dying man, but was abruptly prevented by the crowd, or, as you are pleased to designate it, “the mob.”

Now, sir, I will answer your charge in a round-about fashion, and in a series of positive denials. I assert emphatically that a “Protestant clergyman” was not “rudely pushed back.” I further assert that a “Protestant clergyman” made no attempt “to offer up prayer for the dying man;” and, lest you may consider this contradiction wanting in explicitness, I assert with equal emphasis that there was neither a “Protestant” nor any other “clergyman” on the spot at the time at all. In support of these statements, I beg to say that scarcely had five seconds elapsed between the firing of the fatal shot and my arrival, in company with Mr. C. J. Shiel, Dr.

Ward, Mr. Martin Tracy and other gentlemen, by the side of the unfortunate man, and there were no Protestants at all, much less a Protestant clergyman, to render to Hackett either physical or spiritual assistance.

I have only to add, in conclusion, that the present excitement cannot be materially allayed by the publication of a false and exaggerated coloring of an event happily rare in the history of our good city.

Yours truly,
P. CARROLL.

No. 16 Wellington st.

It now appears that, much as his death is to be regretted, the late T. L. Hackett was no martyr after all, and, from circumstances that have come to light, which the Montreal papers seem inclined to ignore, that his action on the 12th was premeditated.

On Thursday before he went to church, he gave over his money to Mr. Harris, a fellow clerk, and received a receipt for it—the amount being \$83.00. When his clothes were searched at the Morgue no less than 63 rounds of ammunition were found in his pockets, which certainly looks as if he meant business. He had no prayer book at Church. It was he who first drew a revolver and, when he retired to Mr. Dunn's store, he could have entered, were he so minded, the side door being open. His intention evidently was to kill some of his opponents and then enter. Unfortunately for him, as those inside saw the crowd outside increasing and danger to themselves at the same time becoming imminent, they closed the door, thus cutting off his line of retreat.

The excitement on Saturday and Sunday was intense. The boat from Cornwall on Sunday morning emptied on the streets of our city two hundred of the most villainous looking men ever seen in Montreal. They represented the lowest type of humanity and, scattering themselves over the city in groups, at once engaged in rows with anybody and everybody they could find willing to oblige them. One of them whose name we cannot at present discover was arrested by a water policeman for acting in a disorderly manner. The Mayor's Proclamation was posted up on several street corners on Saturday night and attracted great crowds. Several fights and shooting affrays occurred in the streets on Sunday, initiated principally by the Orange ruffians imported from Ottawa, Cleveland, Cornwall and other places who went round shrieking for vengeance and mad with whiskey. The funeral took place on Monday and was attended by about twelve

hundred Orangemen and Orange Young Britons proper and a number of respectable sympathizing Protestants. A company of the city police marched in front *with trailed arms* and in line, next came two troops of volunteer cavalry and a battalion of infantry followed by a battery of artillery, and then the Orangemen and Britons. The hearse containing the coffin of the deceased Hackett was followed by another company of police. It was the same hearse in which the remains of Guibord were conveyed to the Cemetery that carried those of Hackett. When the cortège commenced to march, some of the by-standers cheered. Another company of police together with the Prince of Wales battalion brought up the rear. The lodges were in regalia. A few trifling disturbances, caused chiefly by women and boys, took place along the route, but nothing of importance occurred to impede the procession. At one of these disturbances the Orangemen were confused, and some voices from their ranks shouted to fire on the crowd on the sidewalk, but the leaders commanded them to refrain, and fortunately were attended to.

After the funeral the procession marched down Beaver Hall crossed McGill and turned up St. James Street in the full flush of victory, and as each battalion in succession came along towards the lodge it struck up a choice party tune, which made a gentleman on the sidewalk remark he thought he was at home in Toronto.

The bands played the tunes "Croppies lie down" the infantry sang it, the cavalry hummed it, the whole horse, foot and artillery chorused it until the city rang again, and, as the Orange army passed St. Lawrence Hall, its enthusiasm broke forth again and again as a servant girl flourished a dirty old white apron through one of the windows of the hotel. They were dismissed at eight o'clock and went to their homes or to the taverns as they chose. The astonishing celerity with which they divested themselves of their colors and regalia was very remarkable, and showed they were not tied on with black knots, or perhaps in this, as their organ the *Witness* tells us, they showed "their usual Christian forbearance."

As may be supposed, those proceedings excited the deepest indignation in the breasts of the Catholics, some of whom did not pause to consider that their enemies were merely making a cowardly exhibition of their strength, and were doing under the Majesty of the British flag and its miniature army what they shrank from under less favorable circumstances.

"My God, said a bye-stander at the corner of St. Peter and St. James Streets, these people are in a position to bayonet us first and afterwards to telegraph abroad that we are in the wrong, for they possess the ear of the world and grasp the hilt of the sword. "From that

hour until the following morning, and indeed up to the present time, the city of Montreal is in the hands of armed Orangemen and well do they know it, and with a high hand do they hold the reins of power. They perambulated the city in squads up to a late hour on Monday night with bayonets fixed, singing offensive songs, or filled the taverns, yelling like incarnate demons. The Grand Master of the Kingston Lodge waved his banner above his horse's and his own head on St. James Street, and made use of the following remarkable expression, which was cheered to the echo by the volunteers and the ragamuffins under his command : " We have come to protect the Orangemen of Montreal on this occasion, but woe betide this city if we ever have to come here again " !

CHAPTER VII.

LETTERS.—EXCITEMENT.—QUARRELS.—SHOOTING AFFAIRS.
—ANECDOTE.—ABUSING THE MAYOR.—THE TRUE WIT-
NESS EDITORIAL.—THE GREAT QUESTION,—EXCITEMENT IT
PRODUCED.—ENDORSED BY IRISH CATHOLICS ALL OVER.

As a crowd of Young Britons, numbering about 300, were passing over Wellington Bridge on Monday night, singing party songs, they were hooted by some small boys in the vicinity and immediately commenced firing off their revolvers. A rumor spread to the effect that they were about to attack St. Ann's Church, and a party of Catholics turned out and chased them from the place, wounding in the fray a young man of the name of Elliot, rather severely, in the back and neck.

As an instance of how completely the ascendancy made themselves felt throughout Montreal we may mention the following circumstances : An ex-water policeman named Cuggy, a highly respectable young man, at one time a member of the Irish Constabulary, was attacked by half a dozen Young Britons on Sunday near St. Paul Street. He ran away from them, being unarmed, and was overtaken by one of them, a rough named Cullen, who fired at and narrowly missed him. Cuggy turned on his pursuer captured and gave in charge to a policeman. He was examined before the Recorder on Monday and put back for the quarter sessions. On the evening of this plucky capture, Cuggy visited the Chaboillez Square station where Cullen was incarcerated and happened to see there another of his assailants, whom he at once identified and requested to be

taken into custody. To his great amazement Sergeant Maher, in charge of the station, refused, and gave no reason, and we can only conclude that the awe of the lodges was too much for his spirit of justice. We trust that the conduct of the Sergeant will be fully investigated. We may state that Cuggy, who acted courageously and legally throughout the whole transaction, left the water police at his own request after obtaining a better situation.

WOE TO MONTREAL!!!—We clip the following from the *Herald* report of the funeral proceedings:—

“Mr. Robinson, the Grand Marshal, then addressed the men. He advised them to go quietly to their hotels and behave themselves, as they always did, like gentlemen. They should on no account whatever give an insult, but on the other hand to see no brother attacked without resenting the affront. They should all remember that they did not come to Montreal to walk its streets to show themselves, but to bury a brother, who had been foully murdered, and they had done it (applause), and done it well and would always do it. (Renewed applause). They had not come to intimidate any one, but to assert a right and he could say, if ever they had to come to Montreal again for a similar purpose, woe to Montreal.”

As deputations seem to be the order of the day would it not be well if a body of our citizens were detailed to go to Kingston to assuage the wrath of the heroic and conquering Robinson?

THE PHYSIQUE OF THE ORANGEMEN.—The appearance of the brethren as they marched in procession on the twelfth was the subject of general comment. The noses of most of them were scarcely as large as so many marbles, and, speaking generally, their faces were not like that of Appollo. In Robinson's command from Kingston were specially hard-looking cases. When this body was marching down McGill Street to the boat, which was to waft them to their homes, a little boy innocently remarked, in answer to a question from a gentleman, “I suppose they are going back to the Penitentiary.”

“PREMEDITATED WHOLESALE MURDER.”

This is the sensational heading of the *Star* in its edition of Monday, and beneath it says:—

“The following epistle has just been received by County Master of the Orange Order:—

MONTREAL, 16th July, 1877.

SIR,—I have reasons to inform you that the water at the cemetery for drinking will be poisoned to-day. I could not rest in peace till I

had informed you of it, and know I have done my duty. It was a plot overheard yesterday at St. Jean Baptiste village, Mile End.

Believe me to be, yours truly,

A FRIEND, G. L.

Since the Orange embroglio began the *Star* seems to have gone crazy, and daily vomits forth its illiterate, ungrammatical spleen on the heads of the Catholic community. It must feel very confident in the gullibility of its readers and supporters—two-thirds of whom are Irish—when it ventures to traduce them in the manner it has done and is doing daily. We wait for more plots.

THE ORANGE TROUBLES.

(*Extract from La Minerve, July 16.*)

The trouble of Thursday was neither spontaneous nor capricious. It was the explosion of discontent which for a long time has remained under control, of one of these ill-directed popular indignations which neither the counsel of wise men, reasoning, nor cool common sense can in any way control. Our Protestant brethren know that for many years they have not been placed in the character of victims in the religious disputes which have agitated the country—while the Protestant minority of Lower Canada, thanks to guarantees generously conceded, occupied a privileged position in our province, the Catholic minority of New Brunswick passed through a period of persecution which nothing has been able to temper or in any manner diminish.

While the Catholics, in their extreme good faith, showed themselves ready to condemn certain acts of Riel in the North-West, and even went so far as to find him guilty of murder, the jury being composed of his own countrymen, not one Protestant raised his voice to demand the punishment of the other guilty parties against whom the blood of Goulet cries out with equal justice, and the determined manner in which a price was placed on Riel's head will live long in the minds of the Catholics as a souvenir of hatred and intolerance.

Is it necessary to refer to the insolent discourse of Hon. Mr. Huntingdon, to the incendiary crusade of Sir A. T. Galt, to the invectives of Rev. Mr. Bray, to the insane harangues of Chiniquy, or to the war waged every day against Catholics and Catholicity by the *Witness*, *Star*, *Herald*, *Leader* and other English papers?

Not one Protestant voice has been raised to condemn the atrocity at Oka, but, on the contrary, money and Protestant arms and volunteers to protect the perpetrators.

The *Witness* and *Star* did not by any word denounce the conduct of the parties who committed the Oka outrage.

The hot heads of Toronto we would advise to remain quiet, and we tell them in the name of a million Catholics whose opinion we express "you will never deprive us of the privileges which have been granted us by generous England, never, never."

This is an oath which we will make at all times, and make you understand by all means. Abandon, at once, these foolish ideas and threats which have no effect upon us.

Let the *Witness*, before attempting to dictate to our priests, teach its ministers their first duty, tolerance and the ability to discern criminal actions. Let them condemn the crime at Oka before exacting anything from others.

INFORMATION WANTED.

MONTREAL, July 17, 1877..

To the Editor of the TRUE WITNESS.

SIR,—Would you kindly ask through the columns of your excellent paper if the Collector of Customs ordered a bunch of Orange lillies to be placed on the desk in the warehouse keeper's office, on the 12th inst., or if the emblems were the property of J. R. Thomson, one of the clerks. The public have a right to know, as both these gentlemen are public servants, and neither should be permitted to do anything calculated to annoy or give offence to any class of persons having business with the department.

ANTI-HUMBUG.

EMEUTES ON THE WAY TO THE CEMETERY.

MONTREAL, July 17, 1877.

To the Editor of the TRUE WITNESS.

SIR,—In the account of the Orange procession, which appeared in the "Extra Edition" of the *Star* of last evening the following item appears:—

"Hardly had the procession got fairly started before a middle-sized man, whose name is unknown, walked from opposite the St. Lawrence Hall, and speaking to an Orangeman in the procession drew a revolver from his hip pocket in a threatening way. The Orangeman was quicker with his weapon, in an instant the muzzle of his pistol

was between the eyes of the braggart. The Orangeman said no word, but there was a rush at once, and the fellow who provoked the first disturbance took the opportunity to slink away."

Now, Mr. Editor, the above statements are incorrect in every particular, and, as I was an eye-witness of the whole occurrence, along with some others of my acquaintances, I hereby give you the particulars of the case which are substantially as follows:

While the procession, or funeral, was forming on St. James Street, a young Irishman, wearing a green badge, quietly sauntered down, and, when opposite the St. Lawrence Hall, a stalwart "gentleman," bedecked in Orange colors, rushed out of the ranks, and tore the badge off the breast of the young Irishman, and quickly rushed back into the ranks again, followed by the "braggart," as the *Star* styles him, who seized him by the collar, and made him hand over his green badge, which he coolly pinned once more on his breast, and then put his fist under the nose of the "gentleman" processionist, whereupon one or two Orangemen rushed off for the police, succeeded in bringing one to the scene, when the young Irishman, or "braggart" quietly walked down the street undaunted or undismayed by the Orange horde.

Now, sir, I unhesitatingly assert, and can prove the above facts under oath, not only on the part of myself, but by numerous bystanders, all of whom were loud in the praise of the pluck of the so-called "braggart," and in denunciation of the ruffianly conduct of the Orange-bedecked "gentleman."

Hoping, Mr. Editor, that you will give this insertion in the columns of your valuable paper,

I am, dear sir, yours, etc.,

AN EYE-WITNESS.

The military were still kept under arms, and patrolled the streets until an early hour in the morning with trailed arms, or at the slope with bayonets fixed, singing and yelling to their hearts' content. Three of the fusiliers, at about three in the morning, encountered an American of the name of Hoare, on Jacques Cartier Street who had been at a party and was going home. They questioned him as to his religion and nationality, and one of them took off his (Hoare's) hat on which was a green ribbon. This was enough. They immediately fell upon the unfortunate wayfarer, and,

in defence of civil and religious liberty, beat him to the ground, and when there kicked and maltreated him till they thought he was dead. They went away but returned on hearing their victim moan, when one of them drew his revolver and suggested the best plan was to finish him, for "dead men tell no tales." The other two dissented and thus Hoare's life was saved. Several cases like this occurred through the nights of the twelfth and thirteenth, and the city was kept in a continuous state of excitement, especially in the direction of Point St Charles, where the Orange strongholds are situated. Meantime the daily Press still sent forth the most unfair reports; every rough who was seen on the street was an Irish Catholic, of course, and they carefully suppressed the names of the other offenders. Their abuse of the Mayor for not calling out the military was very strong, but his worship, having a good conscience, took it coolly enough. In saying he called out the military even at the last moment we made a mistake, that responsibility was assumed by Alderman Stephens and three others who, let us hope, will be forced to pay the expense, so that they may not be so eager in usurping authority another time.

The following is the editorial on the subject, which appeared in the True Witness, and which created quite a sensation. It was fully endorsed by the Irish Catholics of Montreal, and by request was re-produced in the issue of the 25th July :—

THE GREAT QUESTION.

The curse of Orangeism is upon us with a vengeance. The descendants of the Ulster fanatics have at last been let loose in Montreal. On Thursday, the 12th of July, Orangeism was in the dust; on Monday, the 14th, its emblems desecrated our thoroughfares. One day the demon of bigotry, like a whipped cur, crawled through our streets, in a few days after hundreds of imported ruffians pointed their revol-

vers at our people. And how did it all come about? Echo answers "how indeed?" On Tuesday it was decided that the Orangemen should not walk. They had been "petitioned" not to do so. They never would have walked whether they had been "petitioned" or not. It was rumored in Montreal that the Catholics would oppose them to the death. Unprotected by the bayonets of the Volunteers, the Orangemen of Montreal would not have faced an outraged and indignant Catholic people. But they were "petitioned" forsooth. They were urged in the name of "Christian feeling" to abstain from their parade. They cleverly brought pressure to bear upon themselves, when they had no idea in the world of carrying out their threat. But the Protestant and the Catholic united in "petitioning" them to abstain from insulting us. And they did abstain. And they were praised for their abstention. And they were applauded for keeping their agreement. And we were told that the Catholics attained a great "moral victory." "Moral victory" indeed. The Orange organization knows no morality when Catholics are in question, for the blood-stained pages of its record exhibit one long chapter of hate to our faith. But they succeeded in this matter and they "abstained" from doing what they had no intention of doing, and so they were applauded for "Christian feeling." Of course they kept their compact on the 12th of July—they went to Church as citizens. At Church they heard an inflammatory sermon. The Rev. Mr. Doudiet spoke of "Papists" and lauded the glorious memory of the man who rescued them from the evils of "Popery" and all its surroundings. The Orangemen left that Church full of hate for the Catholic people. They left it after having heard a sermon calculated to make them regard Pope and "Popery" as the enemies of civil and religious liberty. They left it with the inflammatory words of the fire-brand "Chaplain" ringing in their ears. One more unfortunate than the rest went into Victoria Square. If he wanted to avoid a row why did he go there at all? Could he not have taken some other way, and thus have placed himself out of harm's way? But no, the unhappy young man walked through Victoria Square. The defiant words of the "Chaplain" were in his ears, and no doubt he felt that, if he fell, he fell a blessed martyr. Then there was a scuffle about a lily, the deceased went to help a friend who was in trouble. And here let us pay a tribute of respect to his memory. Yes he went gallantly but madly to the rescue of a friend. We can admire bravery in a foe, just as much as in a friend, and we shall not refuse to pay this tribute of respect to the memory of Hackett. But it was the bravery of a madman. His friend had been beaten, but, mark well, no shot was fired. There was no intention of "kill-

ing." The man to whose rescue the unhappy Mr. Hackett went was beaten, but no revolvers were drawn until the unfortunate young man himself fired into the crowd. Three shots in rapid succession were discharged from his revolver. Some say that he fired four times before he was shot down. But he drew first, and fired first, and from that moment escape was impossible, and his death became certain. He was shot down in an instant. But here let us regret the manner of his death and express our horror at a number of men attacking one. It is not fair, it is not manly. We disclaim all sympathy with those individual assaults, and we ask our friends to do all in their power to combat Orangeism as an organized conspiracy to upset the Church of Rome, but under no conditions to draw upon themselves the censure of all right-minded men of making war upon individuals. But when Mr. Hackett was shot down, the papers say that a clergyman "attempted" to say a few consoling words to him as life was passing away, but that he was "prevented by the mob." This is not the truth! We challenge the Press to produce the clergyman: we challenge the press to name him. They cannot do it, and, being unable to do it, on their heads rest the slander. Then police and military were called out. The Orange Organization passed defiant resolutions, and Protestant societies and the Protestant Press condemned the Mayor. And as to those defiant resolutions, we fling them back into the teeth of the Orange Organization, and we tell them that we accept the challenge, while we repudiate the lie they carry. Yes, Orangemen of Montreal, the Catholics of this City will, we are sure, take up the gauntlet, and fling it into your teeth again. There will, we hope, be no more "petitioning" you not to walk. There will, we hope, be no more bending the knee to your order; but we expect that there will be a bold and united front shown to your spirit of bigoted aggression. Every legal means will be exhausted to combat your evil influences in this Dominion. There can be no "reconciliation" now, no turning the cheek for another blow, but we shall give you back—measure for measure—full to the brim. And then about the abuses heaped upon the Mayor. We say Mayor Beaudry has acted throughout this business with consummate skill. If the military had been called out it is not one, but it might have been a hecatomb of dead that we would have had to follow to the grave. The military are, with the exception of the French corps, Protestants almost to a man, and we have a strong suspicion which side they would take in the event of a general disturbance. These questions must now be faced and fought, and it is our own fault if we do not insist upon such a distribution of force as will no longer leave us at the mercy of such men as Colonel Bond. But of the Mayor, if he

is censured by the Protestant Press, that is no reason why in this matter, he should not be applauded by us. We hope the Catholics of this city will stand by their Chief Magistrate, and present him with a handsome testimonial in recognition of his cool and manly conduct during the trying days just gone past. This is a time when we must stand shoulder to shoulder, and exhibit that free bearing which indicates a resolute mind. But as the "12th" was their day of humiliation so was the 16th the day of triumph for the Orangemen of Canada. Under the protection of the military and the pre-arranged forbearance of the Catholics, the Orangemen walked in full regalia through our streets. They were for the most part a hard and ragged lot of men. They were dirty, but they looked determined. Nine-tenths of them were a low lurking lot of fellows, the few respectable members being Montrealers. They looked like farm-laborers, and some of the females who accompanied them along the route, were not of a respectable class. However there were some respectable women of whom we have nothing to say. Once along the line of route, they drew their revolvers, and were nearly firing into the people. Well they buried their "brother." Returning from the funeral they played party airs—"Croppies lie down," "The Protestant Boys," and the "Boyne Water." Our people bore it all. They knew that a day of reckoning would come. It was reported that they had a flag of a most insulting character, but we have not been able to trace the rumor to any reliable source. But they returned, and "brother" Robinson, a chief from Kingston, said that they "intended to insult no one." After playing "Croppies lie down," "no insult" was intended. After shouting the "Protestant Boys," "no insult" was meditated. Yes, yes, insult was intended and insult has been accepted, and unless these Orange displays are stopped, in this Province at least, we fear bloody work is in store for us all. The Catholic people of this country will welcome strife rather than submit to persecution. They will hail civil war with joy rather than be trailed at the heel of an Orange ascendancy. We, for our part, now repudiate all the overtures and resolutions made during the past week—we have gained fresh experience, but only to make us more determined in our resistance to Orange aggression. The editor of the paper is not long in Canada. He did not like to take upon himself any responsibility. That was for men who had been here all their lives. But overtures and peace resolutions to the winds now—a new leaf is turned—our liberties and our altars are at stake and we must stand by the temple of our God at any and at every hazard. French Canadians this issue is as much yours as it is ours. If Orangeism triumphs our liberties are gone. Stand by us in this battle, and, united, we will

remove from our path the dangerous elements which threaten us. Not against your Protestant friends, not against Protestant institutions, not against Protestant liberties—no—you must guard them as you would guard your own, but against Orange aggression pledge yourselves with us to stand up for the Church of your fathers, and swear a solemn oath to resist all efforts to destroy that Church, if needs be at the risk of your lives.

CHAPTER VIII.

THE INQUEST.—MONUMENTS.—NEW LODGES.—CAPITAL MADE FROM HACKETT'S DEATH.—ARREST OF SHEEHAN AND FARRELL.—SPREAD OF THE IRISH CATHOLIC UNION.—WHERE WILL IT ALL END.—IRISH CATHOLIC DAILY.

From Sarnia to Gaspé the lodges were in commotion when they heard of Hackett's death. It was something new for an Orangeman to be killed in a riot; both at home and abroad things had generally been the other way, for they had heretofore the army, the police, and all the powers that be to back them, and Orange magistrates to discharge them. But here they are rather staggered. They can scarcely credit their senses, but still they realize the fact that, in the Catholic Province of Quebec, they cannot have things just as they please: Mayor Beaudry, a strictly just and intelligent man, has no sympathies with the intolerant bigotry of an illegal society, and the former prestige of Orangeism has not the slightest effect upon him. The lodges therefore meet in a frenzy of rage in every town, city and village, and heartily condemn his Worship, but their resolutions

pass by him

Like the idle wind, which he respects not.

They organize new lodges everywhere, and foolish young

Protestants join them in the red heat of the moment. The Irish Catholic Union, too, is not idle, for it seems, with a view to defence, the Association must spread itself, or woe betide it. An inquest was held on the body of Hackett on the 13th July, and continued until the 20th. Two men, Sheehan and Farrell, were arrested on suspicion, but the evidence not being sufficient to convict they were acquitted, and the *Witness* groaned, for the pious *Witness* wants blood. Mr. J. J. Curran, Q.C., the eminent criminal lawyer of Montreal, has been engaged by the Irish Societies to watch the proceedings on behalf of their co-religionists arrested, and well does he perform that duty. The Irish National Society has also engaged several distinguished lawyers to find out, if possible, whether, according to the laws of the Province, the Orange Society is an illegal one and, if so, to prosecute the leaders.

The Irish Catholics, deeply indignant at the ferocious tone of the daily papers, hold meetings, eminently successful meetings they are, with the object of getting out an Organ of their own, which, in troubles like that we have passed through, may defend them and expose the mendacity of the *Star* and *Witness*. The Rev. Father Brown, made a powerful appeal to the hearts of his congregation on Sunday, the 22nd July, in St. Ann's Church, and the result was a subscription of one thousand dollars. St. Patrick's followed suit the Sunday following; the patriotic Irish Societies were not idle, and in a short time sufficient funds were raised to start a daily under the editorial management of the gallant Captain Kirwan, who had so fearlessly and so manfully advocated the rights of his fellow-countrymen and co-religionists in the *True Witness*, and on the platform, and was mainly instrumental in forming an alliance between the two branches of the great historic Celtic race, the French and the Irish.

The press of Montreal is now clamoring to the Government to pass an act forbidding *all* processions, but to this the Franco-Irish object, and would substitute the word illegal as an amendment. What analogy can there be between the *Fête Dieu* or St. Patrick's Day and the twelfth of July? The *Fête Dieu* is strictly a religious ceremony, which can anger no one but ignorant people, while the St. Patrick is both religious and national. Who is insulted by the tunes "St. Patrick's Day," or the "Wearing of the Green?" The Irish meet and march in procession in honor of the saint who introduced Christianity into Ireland. They commemorate the glories and the trials of an ancient, though an unfortunate nation. They tell nobody to lie down, they abuse no religion, they hurt not the most sensitive. But the Orangemen, what do they commemorate? Conquest, bigotry and bad feeling. They grossly insult the Catholic religion, they wound the tenderest feelings of a proud people. What nation do they claim? None. What religion? Orangeism. Protestants deserving the name ignore and disown them. If we did try—which God forbid—their resentment by submission they next would require of us to kneel down on the street as they passed. We have had enough of that, and we shall be reviled and insulted no more in this free land, on this Western continent, to which we have as good a title as any other people. At all events we claim it, and, God with us, we are prepared to make good our claim. Let the government of the country, if it would build up a mighty homogeneous nation, declare the Orange Association what it is, an illegal one, or it will yet destroy Canada. It is the canker which will grow into a cancer, if it is allowed to flourish, for it aims at ascendancy, and when others, at least as good as they, will not bend there can be but one result, civil war—which may God avert!

CHAPTER IX.

JUSTICE HAVING ONE JUDICIAL EYE.—ARRESTS OF IRISH CATHOLICS.—THE PRESS OF THE DOMINION.—QUIETNESS BEGINS TO OBTAIN.—DISCHARGING CATHOLIC WORKMEN.—ABUSE OF THE TRUE WITNESS.—THE IRISH CATHOLIC UNION.—WHO ARE THE VOLUNTEERS?

CONCLUSION.

When quiet settled down on the city the law began to look around and immediately made arrests. According to Blake's Act it is a misdemeanor to carry concealed weapons, and hence several men were arrested, curiously enough, all Catholics. Justice is supposed to be blind, but in this case she has proved to be blind in only one judicial eye, the other being open for Catholics. Accordingly the detectives exerted themselves, and Sheehan was fined \$50, and bound over to keep the peace for six months. The three volunteers, who had so brutally assaulted and attempted to murder in the American House were sentenced to nominal punishment. We give extracts from the trial which cannot fail to amuse the public.

In the meantime the Press of the Dominion, with scarcely a single exception, rose up in arms against the *True Witness*. Their abuse of it, for having the audacity to tell the truth and defend the Irish Catholic Union, being something marvellous. A crusade was next begun against the Catholic workmen who had absented themselves from their employ on the twelfth, and numbers of them were discharged. The Orangemen petitioned the Grand Trunk officials to discharge their Catholic employees, and they in several cases complied, but, in justice it may be said, they discharged several of the other party as well. It may

be also mentioned that Alderman Stephens and his colleagues so arranged that the 65th battalion, French Catholics, was left to guard the barrack, so that the procession and its escort were purely Protestant. Mayor Beaudry was violently and unmercifully assailed by the Orange Press, but he seemed to take the matter philosophically enough, being, in all probability, satisfied in his conscience that he had acted rightfully and legally in the unfortunate disturbance. By a singular coincidence the *National* (rouge) forgot its old animosities and furiously attacked the Irish Catholics and their Organ, while *Le Nouveau Monde* and *Minerve* fought for the just cause and defended the insulted.

The riots are now over for the present, but who can tell what the future will bring forth? It is possible this is only the beginning of a series of sanguinary twelfth of July riots, which may culminate in a bloody struggle. The Orangemen are determined to march, at least, so they say, and the Catholic Union is spreading itself through Canada.

The Government organ, the *Globe*, preaches philosophy to the Catholics, but, under like circumstances, how would it act? If, for instance a set of rowdies, let us suppose Catholics, were to parade in front of his premises once a year and call him the vilest names the flexible English language could afford, what would he do? How would he act? He would grow tired of philosophy and call for the government to put a stop to the nuisance by military force if necessary. If, however, he were told that the military were all Catholics he would advise re-organization. That is exactly what we require. The present military force is almost a vast Orange lodge. Witness their singing of party tunes in Montreal. But the papers say they did not sing. Well the associated press despatches which appeared in the Montreal papers on the 4th of October, 1875, emanating

from Protestant sources, distinctly affirm that as the 10th Royals were *protecting* the Catholic pilgrimage at Toronto, they sang the "Protestant Boys." Is it unreasonable to suppose they (the Orangemen) did the same in Montreal under the strong excitement of the Hackett funeral. The Queen's Regulations and General Orders from Horse Guards says: "no Orangeman, known to be such, should be allowed in the British army, and, if we mistake not, Canadian volunteers are subject to the same code. If the Orangemen were not aware they had the volunteers to protect and back them they would be careful how they gratuitously insulted their fellow-citizens, for, after all, they are a miserable minority in Canada.

Affairs in this country have now reached a critical aspect. The Orangeman assumes to himself the privilege of marching through the streets of every village, town and city in the Dominion of Canada, playing party tunes, and insulting the religion of the Irish and the Frenchman, and the nationality of the former, besides exhibiting himself for the idiot he is before the civilized world. The Irish Catholics of Montreal say to the Orangemen, "No, you shall not march with impunity. Walk our streets at your peril, play your insulting airs at your peril, for, though surrounded by your Orange Volunteers, we shall defend ourselves from insult." This is, in effect, the meaning of the Catholic Union. If the outside world imagine for one moment that the Catholic Union is a Society formed by a few enthusiasts, called into an ephemeral existence for a moment, to dissolve as suddenly as it arose, the outside world is mistaken a good deal. Neither is it composed of the class insinuated by the Protestant Press of Montreal. The Catholic Union comprises in its ranks some of the best blood of the city, men of all classes, full of enthusiasm and intelligence, fully determined that, with God's help, there shall be in, Canada

at least one city where a priest of the Catholic faith can walk the streets without being shoved off the sidewalks, and a sister of mercy without being grossly insulted ; where bashi-bazouks of the British Empire shall not, in the pride of their ignorance, strut through our thoroughfares with the airs of conquerors and the faces of banditti.

Those who flatter themselves, therefore, that they have seen the last of the Orange riots are greatly mistaken ; so long as one set of men have meanness enough to insult, and another pride and spirit enough to resist, so long shall the scenes of the twelfth of July last be repeated ; it is really too much to ask Irish Catholics—a proud and martial race—to smile philosophically, or stand quietly by with folded arms while the descendants of Dutch boors, to whom fortune had unworthily given a chance victory, are marching past, consigning to disgrace, if such a set can disgrace anything, his country and his religion, his fame and his name.

If the Government of Canada would preserve the peace, save the lives of the citizens, create a homogeneous people, annihilate an ignorant, overbearing body, who aim at setting themselves above the law, if, in a word, the Government would do justice, and earn the thanks of future generations, let them proceed against the Orange body as a secret and disloyal organization, and legislate it into the chaos whence it originally sprang.

APPENDIX.

THE RECENT TROUBLES IN THE CITY.

(To the Editor of the Gazette.)

SIR,—I venture to assert, without fear of contradiction, that nine-tenths of the inhabitants of this city, irrespective of national origin or religious belief, are anxious for a restoration of that harmony which prevailed among us a month ago. It has been fortunate that the intense bitterness which has characterized our political discussions has chiefly prevailed among the more educated classes, who do not carry revolvers, and who do not allow their political feelings to get the better of their judgment. There is another cause for congratulation. In the violent party quarrels of thirty or forty years ago citizens of conflicting religious opinions were, as a rule, on opposite sides in politics, and this naturally led to increased bitterness of feeling. At the present time the citizens of Montreal are politically divided without reference to their religious belief, and it may, therefore, be reasonably expected that it will be more easy to allay the feud with which the city has been suddenly visited. I believe that I am correct in asserting that, as regards the Roman Catholic element in our population, considerable numbers, both of French Canadians and Irish Catholics, are to be found in the ranks of the supporters and opponents of the Government, and that the same remark will apply to all or nearly all of the various Protestant denominations. Surely if I am correct in my statement, all the influential citizens of Montreal should concur in a determination to resist every attempt that may be made to substitute a religious for a political party issue. I fear very much that the discussions which are being carried on in the public journals and at public meetings are more calculated to intensify than to allay the prevailing bitterness of feeling; and yet though I am most anxious to do all in my power to restore harmony, I am far from certain that, in trying to do so, I shall have any better success than those whose writings appear to me calculated to increase the irritation which already exists. Of one thing I am clear, which is, that no good end will be served by withholding the plain truth through fear of giving offence. A wise physician commences by making a diagnosis of his case before he considers how a cure is to be effected. I have read a great deal of what has been written with reference to the recent unfortunate occurrence in Montreal, not

only in Canadian, but in foreign newspapers, and I must acknowledge that, in my judgment, there is a total want of appreciation of the cause that has led to a calamity, which was, on its occurrence, almost universally deplored by the citizens of Montreal. Though most anxious to avoid anything approaching to controversial discussion, I can hardly explain satisfactorily my own view of the case without referring to that taken by others. In the late article in the French column of the *Montreal Witness*, entitled "La Question Brulante," it is stated: "We comprehend that it must be disagreeable to the Irish to see perpetuated the memory of the battle of the Boyne in Ireland, where the Dutch William of Orange beat the Roman Catholics." The writer adds, and most assuredly cannot be charged with want of zeal in the cause of the Protestant religion, "it would be wiser if the Orange society did not exist, or that it took another name, and adopted another color than orange." I have read in many newspapers, as well as in the sermon of the Rev. Mr. Doudiet, a similar expression of opinion; that the cause of offence to Irish Roman Catholics is the celebration of the anniversary of the battle of the Boyne. I believe that those who entertain this opinion are under a complete delusion, from which it is most desirable that they should be freed. Irish Roman Catholics would never have resented the celebration of an ordinary victory, but the Battle of the Boyne was the first of a series of victories which led to the complete subjugation of Catholic Ireland to Protestant Great Britain, and the effect of that subjugation was that a Protestant minority, settled chiefly in one of the four Provinces of Ireland, was enabled to rule a Roman Catholic majority in the three other Provinces with a rod of iron during the eighteenth century.

The motto of the Protestant minority for years before the Orange Lodges came into existence was "PROTESTANT ASCENDENCY," and this was maintained by Penal Laws, every amelioration of which laws was resisted by Orangemen with all the vigor for which they have ever been distinguished. When it is borne in mind that, for nearly a century after the Battle of the Boyne, no Roman Catholic could either be elected or vote for a member of Parliament, that no Roman Catholic could be a lawyer or a solicitor, that no Roman Catholic could keep arms, that his children could not be educated, and that his clergy were proscribed, that no Roman Catholic could own a horse worth over £5; when it is further borne in mind that every amelioration of these penal laws was gradually extorted from the Protestant minority, which was alone represented in the Irish Parliament, by the influence of English statesmen, who, differing upon other questions, were nearly all favorable to the gradual repeal of the penal statutes;

when, I say, all this is considered, it is not difficult to understand the hatred that is felt by Irish Catholics to an institution whose distinguishing principle is "Protestant ascendancy," and whose members habitually proclaim their adherence to this principle by their flags and party tunes—"Protestant Boys" and "Croppies lie down." It is very far from my intention to enter upon any discussion as to the best mode of governing Ireland. I am aware that the penal laws were defended by men of great ability, such as Fizzgibbon, Yelverton and Wolfe, on the ground that the Catholics would never be satisfied without supremacy, and that every concession only strengthened them in making new demands. The policy of such men was to coerce the Catholics into changing their religion, and it is rather singular that, in the very height of the conflict, there should have been presented an instance of what they anticipated as the result of their policy. The most zealous and anti-Popery member of the Irish House of Commons in 1790 was Dr. Duigenan, who is thus described by the Protestant historian Froude:—"Sprung from the old stock of the O'Dewgenans, born in a mud cabin, Catholic of the Catholics, Irish of the Irish. Educated at a hedge school (Catholics had no others) and designed for the Priesthood, young Duigenan had caught the eye of a Protestant clergyman, who introduced him into a grammar school. Thence having changed his religion and modified his name, he found his way to a fellowship at Trinity College, and thence to distinction at the Bar and to Parliament." Now, whatever may be the opinion entertained as to the policy of Dr. Duigenan and those with whom he acted, it was at all events what deserves to be termed the policy of statesmen. A people who could not be trusted with power were to be governed avowedly by the strong arm, and that was the Orange policy. What were its results? People who were prohibited by law from having arms, broke into houses, murdered the occupants, and seized the arms, and for years things went from bad to worse, until the breaking out of the rebellion of 1798, which was suppressed, after frightful atrocities on both sides, in a great degree owing to the vigor of the Orangemen, which it must be admitted has always been displayed on occasions of emergency. After the suppression of the rebellion, there was for a number of years "Protestant ascendancy," in full power; but England crippled Orange influence by the Union, which brought Irish politics under the supervision of a House of Commons free from the prejudices of men like Dr. Duigenan. "Catholic Emancipation," or the admission of Roman Catholics to seats in Parliament became one of the prominent political questions of the day, and during many years Orangemen on one side and Roman Catholics on the other fought

the battle with a bitterness that can better be imagined than described. In 1828 the Catholics obtained the victory, but they had no reason to thank those who had fought them to the last with the same determination that they have always exhibited. This battle having been gained, new issues were raised, the most important of which was the disestablishment of the Irish Protestant Church. Again there was a protracted conflict which has only terminated at a very recent period. This Irish quarrel has lasted for centuries, and, during the greater portion of the time, the "Protestant ascendancy" party has been the consistent opponent of every measure which had for its object the placing of all the subjects of the Crown on an equal footing of perfect equality. I have endeavored to state some leading historical facts drawn from Irish history subsequent to the Battle of the Boyne, my object being simply to make it perfectly clear that a party pledged to the principle of "Protestant ascendancy" must be detested by every Roman Catholic. I care not whether the policy in itself is wise or unwise according to Protestant opinions; it must be utterly detestable to every Roman Catholic, and, inasmuch as every Roman Catholic is perfectly aware of the leading principle of the Orange Society, he regards every member of the Order with that hatred which has ever been entertained by the oppressed people towards their oppressors.

Before leaving this branch of my subject in which I have endeavored to explain the nature of the penal laws which existed during the period of Protestant ascendancy, and which were neither adverted to in the sermon of the Rev. Mr. Doudiet nor in the articles in the *Witness* and *National*, and with which I find few but Irish Catholics much acquainted, I shall ask permission to give a few extracts from the history of Macaulay and Froude, the latter the unflinching defender of Protestant ascendancy, while the former was an enthusiastic admirer of William of Orange.

(From Macaulay's History.)

"With what contempt with what antipathy, the ruling minority in that country long regarded the subject majority may be best learned from the hateful laws which, within the memory of men still living, disgraced the Irish Statute Book. Those laws were at length annulled, but the spirit which had dictated them survived them and even at this day sometimes breaks out with excesses pernicious to the commonwealth, and dishonorable to the Protestant religion."
 * * * "The iron had entered into the soul. The memory of past defeats, the habit of daily enduring insult, and oppression, had cowed the spirit of the unhappy nation. There were indeed Irish Roman

Catholics of great ability, energy and ambition ; but they were to be found everywhere except in Ireland—at Versailles and at Saint Ildefonso, in the armies of Frederic and in the armies of Maria Theresa. One exile became a Marshal of France. Another became Prime Minister of Spain. If he had stayed in his native land he would have been regarded as an inferior by all ignorant and worthless Squireens who drank the glorious and immortal memory. In his palace at Madrid he had the pleasure of being assiduously courted by the Ambassador of George the Second and of bidding defiance in high terms to the Ambassador of George III. Scattered over all Europe were to be found brave Irish Generals, dexterous Irish diplomatists, Irish Counts, Irish Barons, Irish Knights of Saint Denis and Saint Leopold, of the White Eagle and the Golden Fleece, who, if they had remained in the house of bondage, could not have been ensigns of marching regiments, or freemen of petty corporations. * * * * *

We have never known and can but faintly conceive the feelings of a nation doomed to see constantly in all its public places the monuments of its subjugation. Such monuments everywhere meet the eye of the Irish Roman Catholics."

I have endeavored to convey to your readers the cause of what people, who are ignorant of facts, believe to be an unaccountable hatred to Orangeism on the part of Irish Roman Catholics, and I shall now advert to the introduction of Orangeism into Canada. If I am not mistaken, it is about fifty years since Orange lodges were first established in Upper Canada, now the Province of Ontario. It is a singular fact that, although the Canadian lodges obtained their warrants from Ireland, no attempt has ever been made, so far as my knowledge extends, to give effect in Canada to the fundamental principle of the order, viz., "Protestant ascendancy." On the contrary, the members of the Orange society became first known as a power in the State by lending their aid to the old Tory party of Upper Canada in the great contest for the establishment of "Responsible Government." Those acquainted with Canadian history must be aware that the most active supporters of Responsible Government, both in and out of Parliament, were Protestants, and, although the majority of Roman Catholics acted with the Liberal party, there was a sufficient number of influential Catholics on the other side to prevent the introduction of the religious element into the controversy. On several occasions the Orangemen took an active part in the political warfare, breaking up public meetings by violence, and exciting a very strong prejudice against them in the minds of the Protestant as well as the Roman Catholic Reformers. In October, 1839, a meeting of

the inhabitants of the County of York, convened to consider the Earl of Durham's report, was dispersed by a body of men consisting chiefly of Orangemen, armed with pistols and other weapons. The meeting consisted almost exclusively of Protestants. I have before me a list of a committee of 25 appointed to procure signatures to the address to Her Majesty, and there is only one Roman Catholic name among them. I mention this, not at all to revive the old quarrels of nearly 40 years ago, but to establish the fact that Orangeism was introduced into Canada not with the view of establishing "Protestant ascendancy," but to oppose a reform, the advocates of which were habitually charged with disloyalty. I am charitable enough to believe that those who joined the Orange Lodges really believed that their opponents were disloyal, and that, in resorting to the violent measures which they adopted they were merely acting in accordance with the principles which they had imbibed from infancy, and which led them not to tolerate free discussion. So violent had been the conduct of the Orangemen during eight or ten years prior to 1843 that in that year Mr. Attorney-General Baldwin submitted to Parliament two bills—one to prohibit party processions, the other to discourage secret societies. Both bills passed the Council and Assembly, but only one, that against party processions, became law, the other having been reserved by Governor Sir Charles Metcalfe. The Party Processions Act was carried by 45 to 9, and of these 45, 29 were Protestants and 16 Roman Catholics. It may be well to mention that Mr. Baldwin, with the concurrence of his colleagues, was most anxious to follow the English precedent of 1838, and to proceed by an address to the Governor, requesting him to discourage secret societies. Sir Charles Metcalfe, who would have much preferred taking no action whatever, was unwilling to commit himself by answering an address, and accordingly suggested legislation. The Ministry yielded the point very reluctantly, not being apprised by Sir C. Metcalfe of his intention to reserve the bill. It was carried through both houses, but having been reserved never became law. In the year 1851 the Party Processions' Act was repealed, and it is very important that Orangemen should bear in mind the circumstances of that repeal. A bill having been introduced for that purpose, the Government offered no opposition to it, and did not even divide the House. On the second reading a division was taken, merely that those who retained their old opinion might have an opportunity of recording their adherence to them. The division was 38 to 16, but of the 38, 18 were supporters of the Government, and of these no less than ten French Canadians and Roman Catholics, among whom were Mr. Taché, Mr. Drummond and Mr. Cartier. I acknowledge that I

voted myself in the minority of 17 with Mr. Lafontaine, and some others who had been parties to the Act which was to be repealed. We, however, gave silent votes, without attempting to obstruct the measure, which, it was hoped, would allay the irritation which had been created. Since that time Orangeism has been extended throughout Ontario, and to some extent in the Province of Quebec. Assuming that I am correct in believing that Canadian Orangemen have wholly abandoned the fundamental principles of their Order, then I must confess that I fail to comprehend the object that they seek to attain, for they no longer act in concert in the political questions of the day. I have looked through the sermon of Mr. Doudiet, who cannot be so ignorant as to be unaware that the hostility to Orangeism is founded on its leading principal of "Protestant ascendancy," and its known bias in favor of penal laws against Roman Catholics. Though he never alluded to the penal laws, he professed to believe that the cause of irritation was that "Irish Catholics imagine that by this celebration we wish to throw a slur upon the bravery of their co-religionists who fought at the Boyne." I believe that a great number of Protestants in Montreal are under the same delusion. I have no doubt that the articles in the TRUE WITNESS have caused much irritation, and that the defiant tone adopted by that journal is not calculated to allay the irritation which exists among Protestants, generally owing to the unexpected outrage on the 12th instant. It is however, a mistake, to imagine that the editor can intensify by any language of his own the feeling against Orangeism which has prevailed among Irish Catholics universally since the first establishment of the order, and for more than a century before against those who entertained Orange principles. It is desirable in my opinion, that it should be clearly understood by the Protestant population of Montreal, including the Orangemen themselves, what will be the inevitable result of the threat which they have held out to insist on the celebration of the 12th July in Montreal. Instead of hazarding any conjecture of my own on the subject, I would implore my Protestant fellow-citizens to study Irish history from 1790 to the Union with Great Britain in 1800; and to ask themselves if they wish that they and their Roman Catholic fellow-citizens should entertain towards one another the feelings which animated the Orangemen and Catholics of Ireland during that period. I own that I have read with indignation that at a meeting of Orangemen, in the city of Toronto, a foreigner from Buffalo in the United States was not only permitted but was encouraged to declare that foreign Orangemen would come to Montreal next year to form part of an army of 20,000 men which has been demanded by the Orangemen of Montreal. This foreigner

was selected to read the demand for aid, and took it upon himself to pledge that it would be afforded, and I have not noticed any condemnation of his conduct in the Toronto newspapers. I know what the duty of the Dominion Government will be, and I can hardly doubt that it will be reminded of it during the next session of Parliament.

The processions which really cause any annoyance to Protestants are the Roman Catholic processions, which are certainly not intended to give them offence. I presume that, in point of fact, they do not give any annoyance whatever to the great majority of Protestants, but I can readily conceive that to Orangemen, and those who sympathize with their views, it is vexatious to find that the religious processions of Roman Catholics are not prohibited by law. Is it probable, however, that the Legislature could be induced to pass a law to prohibit such processions? I feel assured that the answer must be in the negative, and the Orangemen must be aware, from their own feelings, that it would be an unwise course to agitate for a law on the subject. But I have a further objection to legislation. It has been tried already, and the Orangemen have refused to obey the law. The Orangemen are fond of charging Roman Catholics with owing a divided allegiance to the Queen and to the Pope, but lay themselves open to the charge of owing a divided allegiance to the Queen and to the Orange Society. It is the imperative duty of loyal men to obey the law, but Orangemen have not obeyed any law forbidding them to march in procession with banners and badges. After the experience of the past, I look on it as quite useless to legislate against Orange processions. I may add that legislation against processions in Ontario would be wholly impracticable. Can then, no remedy be found for the impending evil? But one, in my judgment, which is to revert to the state of things which existed two or three years ago. I shall not enter on the question of the legality of the Orange Lodge, which has been raised of late. It is a most remarkable circumstance that the existence of Sir John Colborne's ordinance, framed probably by Sir James Stuart or Mr. Attorney-General Ogden, seems to have been unknown to Canadian politicians a few years after its enactment. It is most fortunate for the Orangemen that such was the case, as, in all probability, it would have been extended to Upper Canada in 1843 with very little opposition. For my present purpose I prefer assuming the legality of the societies, and, as a consequence, their right to walk in procession. It is, however, by no means necessary that men should exercise all their rights, and Orangemen in Montreal may fairly be called on to adopt the policy invariably followed by the Irish Orangemen, for whom, at least, they profess

respect. Now, that policy has been never to celebrate the 12th July in cities or towns where the great majority of the citizens are Roman Catholics. Canadian Orangemen should no more think of celebrating the anniversary in Montreal than Irish Orangemen in Dublin, Cork, Limerick, or Waterford. Though I should not presume to call on Orangemen to adopt a course that is not sanctioned by the practice of their own order, I venture to hope that most of them will have some regard for the opinion of their fellow-Protestants. Now I learn from the sermon of the Rev. Mr. Doudiet, as well as from the speech in Toronto of a Montreal Orangeman—that the Lodges were much aggrieved by the refusal of the Trustees of Protestant churches to grant their use for an Orange service on the 12th. Mr. Doudiet says, "Every one asked for was refused if the contemplated procession, which we have the undoubted right to make, took place." A stronger indication could hardly be given of the Protestant sentiment of Montreal. It is a singular circumstance that I have not observed that the Orangemen have had a service in Church with a violent anti-Popery sermon anywhere but in Montreal. In Toronto they went to the Park and had speeches, and the day was observed elsewhere in a similar manner. I would earnestly advise all Protestants, but especially the Protestant clergy of Montreal, who must exercise a large influence over their flocks, to use it for the prevention of Orange celebrations in Montreal. It is admitted that these can only be observed successfully with the aid of strangers from Ontario cities. Common-sense and Christian charity should teach those who are anxious to observe the day, to go to the places where Protestants are in the majority, as one of their number went to Toronto.

I regret very much to find that an opinion prevails among some Roman Catholics that the Protestant clergy are insincere in their opposition to Orange processions, and that they secretly encourage them. Such I feel convinced is not the case, but I must confess that I doubt whether they have ever exerted their influence against them with the same zeal that they have displayed in the cause of temperance and other reforms. I would implore them to reflect that no body of strangers introduced here, however numerous, will keep the Catholics down beyond the brief period of their stay in Montreal, whereas their presence will inflame the bad blood that will have been created. Furthermore, let it not be forgotten that, although on Monday, the 16th, the Orange procession was protected as well as it is possible that any such procession could be, before night poor Elliot was shot, and might have been killed just as Hackett was. If the threats that have been made, I trust at a moment of natural excitement, be carried out, we shall have in Montreal, as formerly in Ireland, a 12th of

July from the 1st of January to the 31st of December. I am persuaded in my own mind that nothing short of the abandonment of the celebration of the Orange anniversary will secure peace. Macaulay justly held up to ridicule a Protestant ascendancy of ribands, fiddles, statues and processions, but, in my judgment a fanatical sermon is a more serious affair. I am unable to judge of the feelings of Roman Catholics on the subject, but I know that if I were one, and had to submit to the humiliation of enduring the insults of the representatives of a body which had trampled on the rights and liberties of the people of my race and religion for centuries, I would ten times sooner endure the insult of the ribands, the fiddles, the party tunes and the favorite expressions, "To hell with the Pope," "We'll kick the Pope before us," than the greater one of reading in the public journals, such a fanatical sermon, as that which was preached to the Orangemen of Montreal on the 12th inst., and published in all the leading newspapers of the city. The ribands, the fiddles, the flags, and the tunes, might be treated with contempt by sensible men, who know that the hydra-headed monster Intolerance will never be suffered to rear its head on the Continent of North America, but the fanatical sermon is calculated to excite the worst passions of men, already exasperated by the old feuds of their unhappy country. I write strongly, because I feel that there can be no half measures about the Orange celebration. If the Protestant Clergy of Montreal are unable or unwilling to control their congregations my conviction is that the consequences will be such as will be regretted by generations yet unborn. I have scarcely referred to the catastrophe of the 12th July, not that I shrink from the discussion, but because, under the circumstances, I have preferred dealing with the question of Orange celebrations in a city chiefly inhabited by Roman Catholics, on its own merits, and free from the complications of a casualty which ought not, in my judgment, to influence the decision. The simple question for solution is whether it is, or is not, expedient for Montreal Orangemen to celebrate the 12th of July.

My conviction is that they ought to imitate their brethren in Dublin, Cork, and other cities similarly situated, and if this be the prudent, and, I may add, the Christian course, the late unfortunate occurrence should not be allowed to influence them to take a different one. The bitter feelings which subsist at present will subside in the course of time. I deprecate all attempts to throw "personal responsibility" on any but the perpetrators of the crime which has been committed, and which must be dealt with according to law. The Orange lodges have no hesitation in throwing the responsibility on the Mayor of Montreal, and His Honor, I have little doubt, as well as many others, would throw it on the Orange societies. The Mayor is chiefly blamed by the Orangemen for not acceding to a request that he would afford protection to their procession at a time when it was contemplated, and when they seemed to have known that it

would be interfered with. I did not believe that public opinion was against the Mayor with regard to his decision on that demand. There was, I own, great anxiety as to the consequences, and almost at the last moment a meeting of certain officers of societies was summoned, with a view to bring influence to bear against the contemplated procession. I own that, in my opinion, that meeting was a mistake, although I am persuaded that it was held with the best intentions. I have no doubt that the Roman Catholic gentlemen would have acted more wisely by abstaining from all interference in the matter. By taking part they were held to have incurred a responsibility for the conduct of their co-religionists, and have been actually charged with the violation of a pledge when they did all in their power to preserve order in the city. I admit that it is not an easy matter to persuade Orangemen to give up the ribands, the flags and the tunes, but if Protestants could not persuade them to do so, Catholics would have little chance. What I deplored during the anxious period which preceded the twelfth was the apathy of the Protestant clergy of the city. I hoped that their influence might have been successfully used to prevent the celebration. As matters turned out, the final decision was arrived at too late. I doubt much whether it was generally known that the procession had been abandoned, for the crowd gathered at the Orange headquarters in St. James street, evidently expecting the Orangemen to come from the same place as the previous year. I am satisfied that there was, and is, a general opinion that an efficient police force, such as could easily have been made available, would have preserved the peace. I am not uncharitable enough to impute bad motives, more especially when there is no ground for charging the Mayor with anything beyond an error in judgment. He was aware that there was to be no procession, and he probably never before had to deal with a 12th of July difficulty. However, there is no disputing the fact that, had the police been on hand for three or four hours, the crowd would have been dispersed without doing harm, and all the bitter feelings of the last fortnight would have been avoided. After the unfortunate event there was a general feeling that there ought to be no interference with the arrangements for the funeral. The Orangemen determined on making a demonstration that has excited feelings among the Roman Catholics that I earnestly hope will soon subside. I do not join in the condemnation of the TRUE WITNESS, because I believe that the editor of that paper has not much, if at all, exaggerated the feeling against Orangemen on the part of his countrymen. He does not pretend to express the opinions of Protestants, but those of his own race and religion, and, if he has expressed them truly, surely it is better that we should know what they are. He has threatened the employment of physical force, but so have the Montreal Orangemen, who have named 20,000 men as the contingent required. The game is one at which two can play, and the lovers of peace should condemn all these appeals, no matter from what party they proceed. I leave the subject now to be considered by those who alone can employ influence in the proper quarter, and I earnestly hope that the citizens of Montreal may not have to suffer the consequences of the Irish penal laws.

I am, yours truly,

F. HINCKS.

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